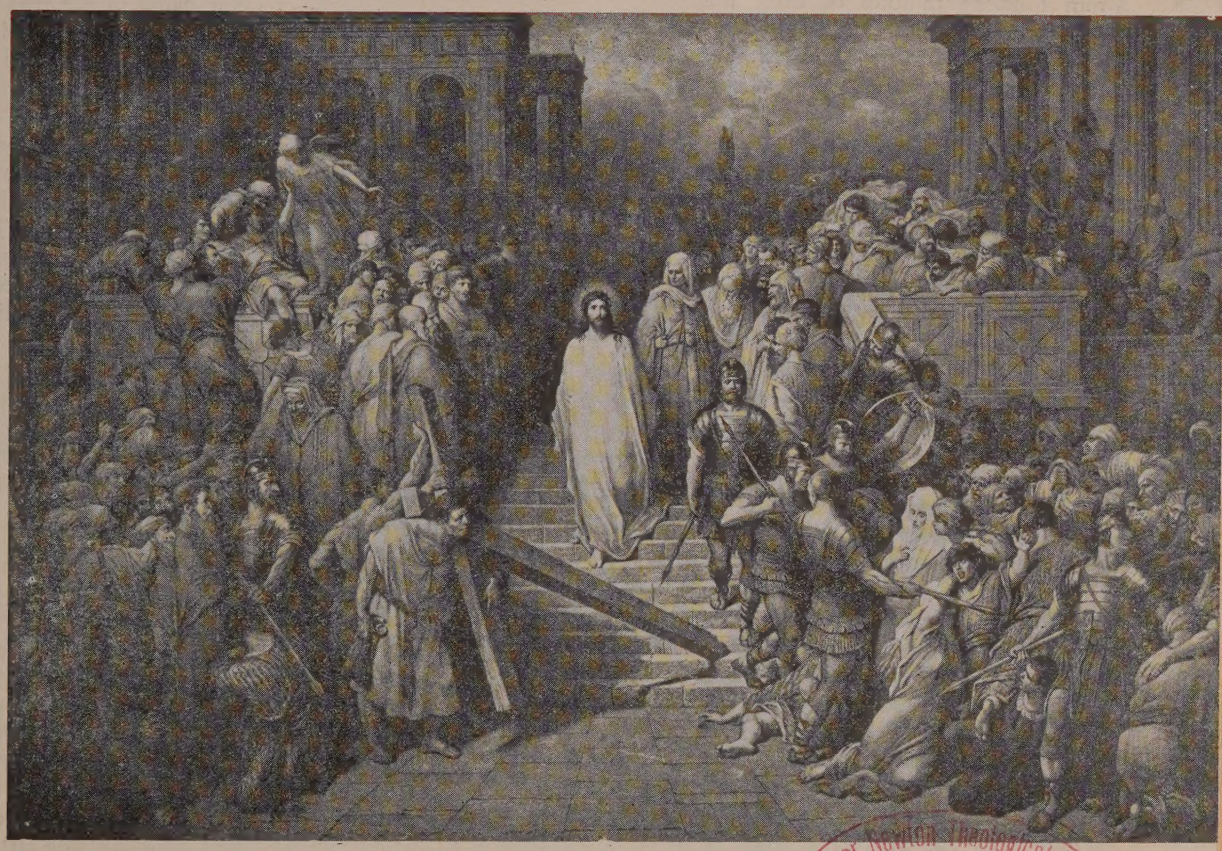
Zions Herald

Mar 44
Hills Library
Newton Theol. Ins
Newton Ctr., Mass

THE INDEPENDENT METHODIST WEEKLY +

APRIL 14 1943



Christ Leaving the Pretorium

Andover Newton Theological Library
APR 16 1943
NEWTON CENTRE, MASS.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.—Mark 15:15-20.

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

22. My Solo Flight

Aviation Cadet Leonard LeSourd

Hicks Field, Texas
February 9, 1943

Dear Folks:

Saturday afternoon, February 6, 1943, might have been an uneventful time to most people, but as for me—I soloed. From fourteen minutes of three till fourteen minutes after three, the plane was all mine for the first time. Strangely enough, I felt no unusual elation. During nine hours and forty minutes of dual flying previous to this, I had soaked in a lot of instruction. In my solo flight I simply took her up and brought her down without any coaching from the rear.

The days leading up to this solo hop taxed our emotions to the limit. I suppose this period might aptly be called the awkward stage (the instructors would probably term this quite an understatement). The first three times up are just pleasure jaunts. From then on we are graded, and the action is hot and heavy. Every instructor has his own methods, but I can vouch for the fact that few use the suave approach.

From the time you sit in the plane, it is possible to do something wrong every second. Relaxation isn't in the flier's vocabulary while he's in the air, yet we are frequently told to relax. This contradiction is explained by the fact that when we are ordered to relax, this means from tenseness, not from vigilance.

There were several days when I despaired of making the grade. I had plenty of company too, although not all would admit it. My phobia was landing—it became almost an obsession. No matter how carefully I nosed her in and leveled her off, the ole crate would bounce along the ground like a rubber ball. The interviewer at Classification Center wasn't kidding when he said we would have to eat, drink, and sleep flying (especially the latter). From Monday morning through Saturday afternoon, it completely dominates your thinking and talk.

No cadet can solo under eight hours unless he has had previous flying time. Three of our group had, and they soloed first. As the eight-hour limit approached, we fidgeted more and more while the crescendo of the instructors' wrath at our mistakes seemed to rise in proportion.

Last Thursday the four cadets in our group passed the eight-hour mark. Lemoine was first up that afternoon. He came back with a pleased expression on his face which he tried to make casual. He had just soloed at the auxiliary field.

I was next up. I tried to relax a bit as the instructor gave me directions. They were simple; we were to practise take-offs and landings—always the procedure before a solo. Seven times we flew around the traffic pattern, landing only five of these times owing to congestion. Following each cycle I held my breath, anticipating certain magic words. After the seventh approach he said, "You're all right, but there is too much traffic to solo you today."

The next day (Friday) brought a heavy wind, and the yellow flag was put up to indicate only dual flying (white flag for solo and red flag for no flying at all). This second delay was most irritating. I had hoped originally that the occasion for my solo (if he did decide to solo me) would come suddenly. One day of nervous waiting was bad, the second was terrific.

On Saturday I was scheduled to fly second again. It was a trifle windy, but no yellow flag had been raised when it came my turn. After the take-off I was told to head for one of the auxiliary fields (instructors can solo students either at Hicks or at an auxiliary field). After three practise landings, he had me taxi over to the "T" setting. There he climbed out and uttered those long-awaited words, "It's all yours."

It's funny, but I recall no peculiar emotions. I was a trifle nervous and tense. I taxied with plenty of care to the take-off position, gave her the gun, kept my eye on the "T," and lifted her off the ground. At 300 feet I leveled off, looked about carefully, made my turn, then climbed to 500 feet. The plane was nose heavy (owing to absence of instructor's weight in rear cockpit), so I stabilized it. Two more turns put me on my base leg for the landing. At a certain spot I shut off the motor, made a 90-degree turn on to the field, lowered my flaps, and glided down. The landing was as good as any I have made. A surge of relief swept over me as I re ized that I had made it. To prove to n that it was no fluke, my instructor h me fly the same pattern twice more.

Krauska was after me, and he solo the same afternoon. Lepic, the four man, was the only one left, and h fate wasn't to be as fortunate. When student fails to satisfy an instructor is sent up for what is called a "che ride" with a special civilian instructo If he doesn't do so hot, the next d brings forth another "check ride," th time with an Army instructor. Tw failures wash him out. Lepic and sizable number of others were th eliminated in the past week.

I'm quite convinced that this fir phase of Primary is the toughest hurd of the whole pilot training progra The mental tension is terrific. Nerv are pretty much on the raw edge, ar cadets growl angrily at irritating in dents that they would have taken stride at Pre-Flight. The fact is th learning to fly is hard, painstakin work and drains more energy out of o than hours of Pre-Flight calisthen could ever do. Once you coordina your body to flying, it doesn't becon quite so exhausting, but you're alwa under a strain.

Those who washed out, naturally fe bad. Most adopt what I think is th only attitude to take. If they haver the qualities to become top-notch pilo then they certainly don't want to be there. Mediocre pilots simply don't la very long.

One of my best friends here had unfortunate or fortunate experienc depending on how you look at it. H was pretty much on edge as to wheth he would get to solo or get the ax. C Monday morning he figured he w due for one or the other. He can back from his ride all smiles, howeve having made the grade. An hour lat he complained of cramps in his stor ach, two hours later he went to the d pensary, and that night he was ope ated on for appendicitis. It'll be a mon or so before he can fly again, but least he got to solo, which will be mighty important psychological fact when he does return.

Don't get the idea that the battle won when we solo. That's just the e of round one, with us still on our fe though plenty battered about. The washing machine will continue to ope ate regularly. Steady progress must maintained. From now on, the wor "accuracy" and "timing" will be dru ming in our ears. It's hard work, b it's fascinating. Love,

LEN.

Zions Herald

THE INDEPENDENT METHODIST WEEKLY

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

VOLUME CXXI ★ BOSTON, *Wednesday, April* 14, 1943 ★ NUMBER 15

Palm and Dust

A Chaplain Preaches

RICHARD BRAUNSTEIN

Those old Roman contests were no child's play. "No palm without dust." Here we have more than a mere wall motto. The phrase is an epitome of life—*the great game.*

Not without dust and sweat are goals won, honors gained. Nobody comes to his crowning without that gladiatorial requisite of mental stress and physical anguish. The victor's branch of palm is not an easily won symbol. The ancient demonstration is abolished. The phrase remains, covering all the experiences and exigencies of existence—meeting us with strange histories looking out of its eyes.

The words have a harsh sound, like an ultimatum roughly and unsympathetically spoken. It is the final, compact expression of the terms of the contest, the law of the arena. These conditions, gladly accepted in the realm of athletics, are not readily adopted in the sphere of life—everyday life.

Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction." The easy road, the path of least resistance, the roseate route, leads to frustration, disappointment, failure.

The Master also said, "Narrow is the gate, and straitened the way, that leadeth unto life." Some very precious cargo must be surrendered before we can get through the gateway of life, the portal that leads into life. The teaching is not about heaven—not this time—but about life. We are being told how to get into life, put meaning and purpose into life, squeeze out of life the best and finest juices.

"There is no royal road to geometry," said Euclid, father of geometry. "Mathematics cannot be made easier." Nor yet can medicine, law, science, theology, or any great profession or business. Straitened is the way—narrow is the gate—no palm without dust.

In the realm of character, the rule holds with insistence. Instance the rich young ruler, classic illustration of our theme. He inquired of the Great Teacher the way. The Great Teacher questioned him, to learn whether he was near or far. The young man was given a list of the commandments. "Yes, of course," said the young man, "I know them all; I have kept them from my youth up." The young man was near the gate, very near. He had nothing to do but pass through. But he had great possessions, and what he had owned him, not he them. He was the slave of things. Things were his master. As master, he would have made the grade, passed through. As slave, he found the door was shut. "Create of your wealth," said the Teacher, "a trust fund for the poor. Help the needy." The young man's countenance fell. He never dreamed that was the way of life. So "he went away sorrowful."

Life is a proving ground, a speedway laboratory, like the place where automobiles are "tried out," where motors are subjected to all sorts of conditions of the highway—up-hill, down-grade, mud, gravel, sand, *dust.* The doctrine of the survival of the fittest means that only the deserving come through. They have made themselves fit for survival.

You cannot get through the gate with the green eye of envy and the yellow eye of greed. These are not the passports. The credentials are thoughtful minds, loving hearts, helping hands, creative action, and constructive doing.

The book of Revelation gives us a picture of a multitude about the throne. "Whence came they?" "These are they that come out of the great tribulation." They have been in the good fight. They have kept the faith. They have made good. They have not neglected the hero in the soul, and they have applied the principle of sacrifice. They have placed the cross at the center of their lives.

No cross, no crown. No struggle, no reward. No dust, no palm. The rough weather brings out the navigator. The game fish swims against the current. The Christian battles temptation. Oaks are the debtors to storms—sturdy oaks and real men.

Algeria Close-Up

[Letters recently received in this country from Martha Whiteley, missionary at Algiers, Algeria, North Africa, under the Woman's Division of Christian Service of The Methodist Church]

November 9, 1942

Dearest Mother and All:

Everything is quiet now for a few hours anyway. Although we had heard that they were to come, we were surprised to learn Sunday morning that *les Américains* had really come. We didn't know what the firing meant from 3.30 a.m. on, but at 7 F.D.R. spoke himself in French, which was appreciated. Then General Giraud and others, and always accompanied by a joyous strain of the "Marseillaise." As soon as it was day, people were on the street. We tried to go to church at Rue Rovigo [Methodist service], but the street was barred and guarded in various important places, so I went down to Agha [French Protestant service]. It was *la fête de la Réformation*. Mr. Bourget had to lift up his voice to be heard above the firing, but that quieted down again.

The girls came in for dinner and told what they had seen and heard. In the p.m. it was quiet here, fairly, but not in El Biar. In the evening a German plane set fire to an oil reserve in the port. The night was apparently quiet and the paper this morning announced the good news. I've had several visits of happy French friends, and special greetings in the street today. There were outbursts of joyous welcome, clapping by the people in the street, as the troops passed this a.m., and bouquets of flowers thrown in their cars. Some are *fâché* (angry), but mostly folks seem to be very happy. The girls have made little French and American flags which they are wearing. (All ensigns—colors or signs—now forbidden.) Other people seem to have done the same thing. For the most part the population has been calm, although there have been some unhappy street affairs, not with our boys but among others. After years of pent-up feelings, propaganda, political agitation, what is in the heart comes out sometimes in violence. How wonderful for those who love God to really keep love in their hearts!

Fortunately, only six of our girls are here. Nine were to have come this week, but now they won't come for a while, for it isn't finished. People are certainly not afraid, they go out to see what is going on, and plenty is adoing. I wonder if David, Jr. [a cousin], is here. They all look so tired (just the first troops), not only those who came afoot from Sidi Ferruch but also those we saw today. War is not play. They are well equipped, even to American cigarettes, chewing gum, and chocolate, much to the delight of the residents.

The girls have just been here in the dining room and they send their love, especially Madeleine and Yolande, also Nevarte, François, and Mme. Kaloustian. They have been sleeping here for two nights because their house is so exposed.

November 10. All quiet again last night. Now begin other services, for there are some wounded. Mr. Bourget will have the funeral of seven who were Protestant. This morning I have just hunted out our English-French dictionaries and some old English papers, *Advocates,* etc. Mr. Bourget is chaplain at the military hospital, wants more English papers. Perhaps our English library will serve well now. Haven't seen any of the nurses yet. I called Mr. Kellar yesterday, but today I went to the Consulate myself and saw several of our people there. So perhaps I will be going out to the Hospital Maillot mys in the p.m.'s. There are sixty English and Americ wounded there. Five (the sixth isn't free) have offer to help for office or nursing work because they need he especially now while they are getting things organize

November 23, 1942.

Dearest Mother and Loved Ones:

Some of the trains are running again, so I think th can go out. We still live and move and have our being in Him who has kept us until now. We have had son bombing these last three nights which has done son damage to houses in the center of town, in Belcourt, ar elsewhere, and has caused some deaths, especially tho on duty at different posts and anti-aircraft defense; also civilians, especially those who have not been careful. W have the best shelter in the city at the bottom of our ste here at Rue Burdeau, where it is built under solid ro from Rue Burdeau to another street (by "Shell" und the bridge. Frances knows that, and Ethel too.) So f there have been no heavy bombs (250 kg.) and no ince diary ones. The population has been quite calm abo it, though not always prudent.

What a difference in the atmosphere now! It came a of a sudden two weeks ago—many have remarked abo it, French and other nationalities, of course, and race From what I hear and see, most of the French have suc a welcome in their hearts for our troops, American an British, that at least some difficulties are greatly dimi ished. The newspapers are interesting now.

November 24. We had an all-night intermitte bombing, so the girls are thinking of leaving as soon civilians may go on trains again. Also I got yesterday som good medicine from the doctor for those whose nerves a shaken, such as Yamina (who turned up again today, b weak). Also for Rose, who is going to sleep out at th Redoute (enclosed fortification). And for the Kalou tians, who didn't get off to Setif but will go to Maiso Carrée (a bit quieter than here) till they can leav Lucienne and her mother are coming tonight, though think it is just an idea that we are safer here. We hav had some conversations on death and the after life, and Marie Thérèse said, "strange how we think so much God now and so little when all goes well." She is o who is very religious, a Spanish girl of Basque origi They have also told me about various of their "comrade who have taken along their Bibles with them. Most the boys are mobilized, and the university has given n word about when it will open. Some have heard unof cially that it may open only in January.

In that case, some of us will have time to do some oth things very urgent. The streets are full of homesick boy though they don't get very much time off, I understan We have had some of them in; they bring tea or soa or hard candies. Canteens are being organized. Aft the first few days, a notice appeared in the paper sayin that it was strictly forbidden to sell or offer alcohol drinks to Allied troops; but then the liquor interests mu have spoken for their pockets, because now they can b the horrible red wine and beer. Some of them drink oth things. However, in general our forces have been ve disciplined, and folks have remarked on the goo behavior of both armies. Remarks are made especial about the English navy for their drinking.

One of the English chaplains came here Sunday mor ing to get my organ for three services. I said they cou

keep it for a while, and he seemed very happy. They have full days and nights.

I am sending this by boat since trains are so uncertain from here to Morocco, and I think there is no air service yet to Lisbon. God bless you all and keep you. And may Noel bring His peace to all peoples.

Have We Not All One Father?

Bishop Lorenzo H. King

[From *The Georgia Observer*]

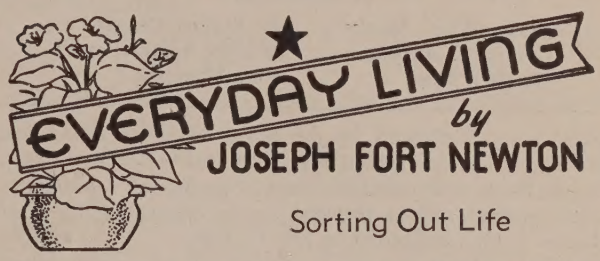
If the church is to make any substantial contribution to the social problem of relieving the present racial tensions, she must give herself to the task of doing away with that primary dogma which makes for racial tension, viz., the concept of white-race supremacy which is back of the whole brood of dissocial actions and attitudes manifested by the dominant race in the United States toward the Negro and, in all other countries, toward colored races of their respective population groups. Increasingly acute racial tension around the globe is but the logical and moral result of the effort of certain white peoples to force the world's colored population to accept and believe that colored men are not men. This deification of the white race, a relatively modern social tenet, is the major source of world confusion and conflict.

Its countersocial force is the determination, now more resolute, of colored peoples everywhere to repudiate and withstand this deification dogma. Since no social force or factor, from this time on, will be able to deflect them from this purpose and action, the challenge which this ominous situation brings to the Christian church is imperative.

In the social process, an idea is made vocal in the institutions which the ruling element of the population sets up. Thus, practically every institution of our country is set to foster this idea of the "master race," from which concept the Negro is excluded. Religious sanctions for such a social process are sought because these are among the strongest controls and vehicles which society can invoke in perpetuating its culture and social machinery. Hence, the American church has been reduced to the level of paying hostages to the white-race-supremacy obsession. Supplementing this "orthodox" procedure, force and fear have been invoked as auxiliary weapons in the hands of those whose political and religious creed is repression, and the color of a man's skin his perpetual badge of humiliation and despair.

The tragic fact of our American life is the equivocal attitude of the Christian church toward this resurgent pagan social and religious ethic. Thus, the Christian church lends moral cooperation and sanction to this current process. As a religious social institution, the American church has suffered her activities and her structural form to crystallize into perfect consonance with the idea of a fellowship divided upon the basis of color and race. Even if this were not so obvious a fact in American church history, the eloquent testimony of acquiescence in the process is borne out by the silence of the American church on so momentous an issue. Does anyone know where the American church or the American white clergy, as a class, stands on the issue of race? Only since the exaggerated emphasis on the "master-race" ideology has brought the race issue to an acute focus in world-thinking have we begun to think in critical vein concerning it. And then only because a super-pagan man blatantly boasting it has made the shoe "pinch the other foot." If white-race superiority over the American Negro is proper and right, why is not German-race superiority over the non-German races right? "Have we not all one father? hath not one God created us?"

Unless the concept of the Father-God and of the equal and infinite worth of all personality now becomes the conviction of the church, and is translated into the practical relationship, programs, and policies of the church, and becomes the active underlying principle of all social grouping and behavior, the next twenty-five years will see the traditional church of America moribund and her missionary message and enterprise a mockery around the world.



Sorting Out Life

Canon Guy Rogers of St. Martin's Church, Birmingham, England, is a dear friend of mine. Of course, I was his guest during my flight to England some months ago, preached in his great church, and lectured too.

Years ago, when he visited New York, he was given a dinner by a group. What amazed us was his knowledge of sport records, the scores of cricket stars, the speed of race horses, and the home runs knocked by Babe Ruth.

How spacious and gracious was his home, as I can testify. But, his family having grown up, he has now moved into a smaller house. Preacher-like, he got a sermon out of his experience—a very wise parable.

Anyone who can get a sermon out of the horrible ordeal of moving is welcome to it. The sermon had three points, which makes it orthodox in form; namely, destruction, selection, and adaptability.

"What a lot of junk accumulates as years go by; things we have outgrown and things we have had thrust upon us against our will," he observes—these have to be destroyed. But some things must not be junked.

"I'm against leaving behind the things that touch our emotional life; those things are precious. Some things may not have much material value, but they have a spiritual one. What is home without those symbols of memory and of love?

"God must have a niche in heaven for things of that sort —the angels must wonder why He keeps them." Yes, it would surprise us to know the things that God tucks away —a Crown of Thorns, the tiny prayer of a child!

Moving gives us a chance to select, and it is not easy to do. Shabby thoughts and crusty tempers ought to be thrown out, but other things require more care, lest we leave behind some precious thing.

"In moving into a new house there must be adaptability; it is a trying time even for the family cat. He knocked at the door of the old house, but getting no answer, he settled down in the new house—in the best chair, as usual."

At first we are homesick in a new house. But, if we have moved house, we have not moved home. After this war we shall move into new conditions—some of us will not feel at home; we must adapt ourselves.

As days and years pass, we get "nearer to the great Home," "the house not made with hands," where, at last, we shall not move again.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
H. ELLIOTT CHAFFEE
WALTER BROOKS FOLEY
PAUL MORRISON

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

The Backgrounds of Pacifism

One of the happy but not fully recognized by-products of Methodist unification has been the larger reading public provided for the denomination's ablest writers and scholars. Dr. Umphrey Lee's latest book, "The Historic Church and Modern Pacifism,"* will receive wider attention today than it would have a decade ago because three groups of potential readers have been made one. It is fortunate for the progress of ideals that this is true. Nowhere is light more urgently needed today than in relation to pacifism, its roots and its significance for the present hour.

Dr. Lee, who is president of Southern Methodist University, Dallas, Tex., offers us a compact but clear review of what the leading personalities in the Christian procession have had to say about the issue to which Luther's famous question referred, "Can the soldier also be saved?" Contrary to widely spread rumor, he shows that believers prior to the time of Constantine did bear arms, though probably not in great numbers. He warns us against too greatly idealizing the church of the first three centuries, and against too heavily deprecating the later church. In chapters on "Monks and Sectaries," "The Reformation Churches," and "Anabaptists and Quakers," the author justly points out that tendencies toward pacifism on the part of these groups must not be accepted as isolated data. Rather must they be viewed in relation to those other and larger outlooks of which they formed a part, namely, a distrust of the world generally, and a suspicion in particular of governmen and courts, property and social patterns.

Modern pacifism, likewise, is not to be regarded a solitary phenomenon, but as a part of that mov ment within which it had its birth, namely, the soci gospel. This crusade, which flourished between th Civil War and the first World War, faced bitter di illusionment in the failure of peace negotiations sul sequent to 1918. Pacifism as we know it today i American Protestantism is the fruitage of this despai Social idealism turned against war as the maj obstacle in the path of progress.

We are frequently reminded that a study of origi is a limited examination of truth. But a reading this book, dealing as it does with backgrounds, ca not fail to be helpful to the Christian mind faced wit peace-and-war issues.

The Historic Church and Modern Pacifism. By Umphrey Lee. Abingdon-Cokesbury Press: New York, Nashville. Price, $2.

"Forward Together"

To those interested in cooperative church action, new booklet entitled "Forward Together" wi prove both interesting and informing. It bears th subtitle "Plan Book for 1943-1944" and was prepare by the Inter-Council Field Department, representin The Federal Council of the Churches of Christ i America, The Foreign Missions Conference of Nort America, The Home Missions Council of Nort America, The International Council of Religiou Education, The Missionary Education Movement the United States and Canada, The United Counc of Church Women, and The United Stewardshi Council. The booklet, which is an excellent treati on American cooperative Christianity, will answ many of the questions which are raised from time time about joint undertakings among denomin tional and interdenominational agencies. It will al indicate how "far we have come" along the roa towards church union.

Incidentally the 94 pages of the report reveal th broad scope of the activities of organized Christiani and the very large contribution it is making towar human welfare throughout the world. We urge th careful reading of "Forward Together." It can b obtained from the headquarters of the Federal Cou cil of Churches, 297 Fourth Ave., New York Cit or of any of the other sponsoring agencies. The pri of a single copy is 15 cents.

Needed—Direct Appeal to the Heart

In a Lenten message made public on Sunday b the Federal Council of the Churches of Christ America, the present time of crisis is pictured as "summons to a larger evangelism." In releasing th message the president of the Council, Rt. Rev. Hen St. George Tucker, explained that it was an offici statement adopted by the representatives of twent five national denominations as a means of givir strong emphasis to the evangelistic responsibility ar opportunity of the churches today.

The message frankly admits that the churches ne a new spirit of evangelism. "Large numbers of co

gregations of all denominations throughout America," it says, "go through an entire year without a single accession upon profession of faith."

The fact that millions of young people now in the armed forces "are hungry for the gospel and are ready to respond to its appeal" is cited as a special reason for the strengthening of religious work. Attention is also directed to the responsibility of the churches for the great numbers of people who "are being uprooted by the war-time industrial program and transplanted to new communities."

The present state of the nation and of the world is described as a summons to a deeper spiritual emphasis. "We shall solve none of our basic social problems," the message affirms, "merely by ingenious schemes of external reorganization that do not get down to the root difficulties of the human heart."

Among the methods that are advocated is a much greater attention to childhood and youth. "About seventy-five per cent of Protestant church members in America," the statement indicates, "joined the church before they were twenty-one." But at the present time "over fifteen million of our school-age children are today receiving no religious training."

The responsibility for Christian witness and evangelism is held to rest upon the members of the church as well as upon the ministry. Every congregation is advised to have a group of men and women who personally share in bringing their friends and neighbors into the church.

This Lenten message to the churches should be scrupulously heeded by all church leaders. Let each of them honestly face the situation in his own church and community. How many men and women have been led to Christ during the last year? How many children are receiving Christian training in the church school? How many have been added to the church membership, to the church school membership? The call to evangelism should challenge the consciences of all Christians and strengthen their wills for intelligent action.

A Distinguished College President

In the death of Dr. John Benjamin Magee, president of Cornell College, Mount Vernon, Iowa, which occurred on Tuesday of last week at Excelsior Springs, Mo., as the result of a heart attack, Methodism has lost one of its most promising educational leaders.

Dr. Magee was born July 19, 1887, in Albion, Iowa. He graduated from Upper Iowa University in the class of 1909 and from Boston University School of Theology in the class of 1912. His alma mater, Upper Iowa, honored him with the doctorate of divinity in 1921.

The year following the completion of his theological course he spent in the educational department of the Board of Sunday Schools of the (former) Methodist Episcopal Church. In 1913-14 he was pastor of Asbury Memorial Church, Providence, R. I., and from 1914 to 1916 was vice-president of the old East Greenwich Academy, East Greenwich, R. I. In 1916 he was appointed to the Methodist Church at St. Albans, Vt., where he served for two years. During the first World War he was an Army chaplain with the A. E. F. After the war, he held important pastorates at El Reno, Okla., Wichita, Kan., Kansas City, Mo., Pittsburgh, Pa. (Bellevue), and Seattle, Wash. (First Church). He was elected president of Cornell in 1939.

Dr. Magee served as a delegate to two Methodist General Conferences, 1936 and 1940, and to the Uniting Conference of 1939. He was a past president of the Washington State Council of Churches and Christian Education.

His writings included a book of verse entitled "Runes of the Night," "The Silent Shepherd," "A Path to You," and articles and poems published in Methodist periodicals.

A man of rare ability, kindly spirit, and tireless industry, President Magee will be greatly missed by a host of friends who loved and respected him.

He leaves besides his wife, the former Lillian Newhouse, whom he married in 1914, four children —John B., Boston University School of Theology '41, now awaiting call to duty with American Field Service; Josephine G., now Mrs. John H. Lavely, wife of the pastor of Wesley Methodist Church, Framingham, Mass.; Eloise, and Jane Cole.

For Service Men

There lie before us as we write the March and April numbers of a very attractive little magazine of the size and style of *The Reader's Digest.* It is called *The Link,* and is published for men in the armed services. The magazine is the organ of the Service Men's Christian League and is distributed free to service men through their chaplains. A Methodist, Clarence W. Hall, is the editor. Rev. Ivan M. Gould, son of the late W. H. G. Gould, well-known Philadelphia layman, is the general secretary of the League. Both the League,—which is sponsored by the General Commission on Army and Navy Chaplains, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the World's Christian Endeavor Union—and *The Link* are rendering an important service, which will bear much fruit not only at the present time but also in future years.

Costly Victory

Privilege has won again. In forcing the President to abandon his effort to impose a special war supertax holding every individual's net income to $25,000, Congress has missed an opportunity to encourage the common man. The President would have vetoed the bill with the rider permitting salaries to continue on their 1942 basis except for the "embarrassment to our war financing program." Possibly Mr. Roosevelt's proposal was socialistic. The action of Congress in its effect is communistic. Congress, the President observed, has authorized drafting of men at $600 a year, "but has refused to authorize" reduced salaries for civilians, no matter how high their income.

HISTORY REPEATS ITSELF

In *The New York Times* one day last week, there appeared on the front page a significant map. It showed the operations of Allied forces in Sicily and Tunisia. On the day before, bombers had attacked Palermo, Trapani, and Agrigento on the island of Sicily.

Let the reader in imagination make a long journey back through 2199 years of history. Let him take this same map with him, for it would have been just as authentic in 256 B. C. as it is today. Let him stand near Agrigento on Cape Ecnomus. What does he see? A gigantic naval battle where possibly this month or next the old scene may again be reenacted —only with modern weapons.

The two great powers in the world at the time of the Punic wars were Rome and Carthage. The Carthaginians had improved their navy with a new invention, the quinquereme, with five banks of oars to take the place of the antiquated triremes, which had only three banks. The method of the ancients in naval warfare was to shear off the oars of the enemy's vessel by ramming it.

The Romans, having come into possession of one of the Carthaginian quinqueremes, rebuilt their own navy, embodying the improvement. They also developed a new secret weapon, the corvus, which was a kind of elongated drawbridge. Each Roman quinquereme was then loaded with soldiers in addition to the seamen and the galley slaves chained to the oars. The stage was set for the greatest naval engagement in ancient history.

And now, standing on Cape Ecnomus on the shore of southwest Sicily in the year 256 B. C., the observer sees 800 vessels locked in devastating warfare. The Romans, using their secret weapon, let down the corvus on the enemy boats one by one, and the soldiers ran across the drawbridge to overwhelm the enemy. They sank thirty and captured sixty-four Carthaginian triremes and quinqueremes and gained "sea supremacy." This battle was the high point in the first Punic war. Soon afterward the Romans invaded North Africa, and later they fought the battle of Zama, near modern Tunis, in the second Punic war. The year was 202 B. C. Meanwhile, every Roman citizen had been echoing the slogan *"Delenda est Carthago"* (Carthage must be destroyed). Things were moving toward the culmination of the third Punic war and the final conquest of the Carthaginians.

Carthage, "new city," ten miles from the Tunis of our day, was founded by the Phœnicians 822 years before the birth of Christ. It was a great industrial center specializing in the weaving of cloth. During one period in its history it had a million inhabitants.

And now once more, *Times* map in hand, let the observer stand on the wreckage and rubble that marks the site of ancient Carthage and in imagination see enacted again one of the bloodiest land encounters in history. The powerful Romans with their catapults, testudines, and javelins are laying siege to the great city. Storming it incessantly, at last they enter its confines, and for six days in hand-to-hand conflict with short swords, street by street, they slaughter all but 50,000 of the 500,000 inhabitants. The remnant is driven out into slavery. Then the victors, under the leadership of Scipio Africanus the Younger, burn the city and later plow under the ruins. Carthage was destroyed—utterly destroyed. This was 146 years before Jesus was born in Bethlehem of Judea—2089 years ago.

At this writing, British forces in northern Tunisia are within thirty miles of the waste of ruin that was Carthage. The Americans are moving rapidly toward the same place. This month, next month, we may again see history repeating itself—two armies locked in battle where once the Romans and Carthaginians fought for supremacy in the Mediterranean world.

Gigantic ironclads, swift destroyers, deadly submarines, have taken the place of the triremes, the quinqueremes, and the "new weapon," the corvus. Fighter planes and bombers have been added to ancient instruments of destruction. Tanks, flame-throwers, and machine-guns have superseded the catapults, the testudines, and the javelins. But after the passage of 2000 years we see essentially the same old drama of hatred, cruelty, and killing reenacted on the stage of time.

War today is waged on a vaster scale than ever before in human history. It is also carried on with an intensity and a power of wholesale devastation unparalleled in the annals of time. Nor has war become more humane with the passing of the years. The Nazis have matched the Romans in ruthless cruelty. How long?

May we not hope that soon men will learn wisdom and the secret of living together in love, good will and cooperation? May we not dare to expect that after this conflict is over, instead of merely indulging their emotions in a denunciation of war, they will turn their attention to its causes and give themselves whole-heartedly to the task of social and economic reconstruction on a world-wide scale? There is only one teacher—He who was born 256 years after the battle of Ecnomus, 146 years after the destruction of Carthage, and 1943 years before the present North African campaign.

THINGS WHICH CANNOT BE SHAKEN

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

Lenten Meditations—The Meaning of the Cross

VII. The Cross as a Revelation of Love.

April 21. The reality of love.

Hereby know we love, because he laid down his life for us: . . . —1 John 3:16.

There are times when the sneer of the cynic shakes our faith in the very existence of love. The world seems filled with abject selfishness. Our newspapers are telling us about "black markets," managed by people who see in their country's hour of agony only an opportunity to make money; patronized by those who cannot feel in the present deadly menace to civilization the least reason for the least self-denial. From all over the world come tidings of cruelty so abominable as to outdo the savagery of the most savage beasts. And when we are honest with ourselves we are not much comforted by what we find in our own hearts. Perhaps the cynics are right—everybody is selfish. In some, selfishness may be a little more refined than in others. There are people who have enough sense of shame to dress up their self-seeking with high-sounding words like love and duty so that they deceive even themselves. But, given the right degree of deprivation or danger, and the truth comes out. Every man has his price. For one it is meat, and if he can get it nowhere else he will go to the black market. For another it is money, and cheating his country through a dexterous evasion of taxation, or by fraudulent manipulation of war contracts, is masked by high-sounding professions of patriotism. Everywhere, in low places and in high, self-interest reigns. Well may the cynic laugh at all this talk of love as a real power in the world, and not easily can we conquer the doubt he raises in our minds.

But in this Holy Week there is one great and all-sufficient answer to him. There on the cross hangs One in whose presence the cynic is silent. There on the cross is Love Incarnate, and in the sorrowful worship of our hearts, a worship which we cannot withhold, is the sure evidence that we are not wholly self-centered. Love is real, and even our poor human nature feels its chastening power.

Suddenly, out of my darkness, shines Thy beauty, O Brother;
Brother, the light of Thy life is a blessing beyond all brightness.
I am smitten blind and see the pride of the world no longer;
I am smitten with new light that shows the glory of love.
Thy way is more wonderful than the way of the sun at noon,
For wherever Thy light falls, it cleanses us from evil;
Thy way is more beautiful than the way of the moon in the evening. (Marguerite Wilkinson.)

April 22. Love's place in the universe.

And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten of the Father), full of grace and truth.—John 1:14.

The love that shines from the cross establishes our faith, not only in the possibilities of human nature, but in the universe as well. For this amazing love is as much a part of the world as the stars in their courses, as the laws of nature, as any of the things that are sometimes brought forward as proof that the universe is only a great, soulless mechanism. But when the world flowers in the vast and lovely mystery of a Person like Christ, we know that it is no mere machine. The love of Christ is the sovereign key to the nature of the universe. Just as a genius for beauty is surely shown in the work of the great artist, so love is the real heart of a universe which produces the magnificence of a love like that which is seen in the cross.

I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

(Joseph M. Plunkett.)

April 23. Love militant.

Love . . . rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—I Corinthians 13:4, 6, 7.

Because love rejoices in the truth, perceiving its true glory and its eternal worth, it can never be a passive onlooker at life. It sees it as an opportunity for the discovery and the expression of the truth. It sees its magnificence, the splendor of its possibilities, and it cannot bear to see that magnificence tarnished, those possibilities neglected or wasted. Hence love is always a great adventure in making actual, in bringing to life, the great things which it sees in men. And in that great enterprise it beareth all things, endureth all things.

In the cross this militancy of love finds its perfect expression. You may remember the old story of the Swiss wars of independence, how when the mail-clad ranks of the Austrian oppressors seemed impregnable, a huge Swiss warrior threw himself bodily on the hostile spears, and by his weight overthrew enough of the enemy to cause a gap in the ranks through which his comrades made their way to victory. And the story tells that he died with the shout "Make way for liberty!" But the historians tell us that this is only a legend, that it never really happened.

Well, the story of the cross is not a legend. There the Lord Jesus for love's sake died to open up a way for all mankind, a way to the glorious liberty of the sons of God.

April 24. Love victorious.

Unto him that loved us, and loosed us from our sins by his blood; and he made us to be a kingdom of priests unto his God and Father; to him be the glory and the dominion for ever and ever. —Revelation 1:5, 6.

The cross is the supreme revelation of the invincible power of love. Here on Calvary is the battlefield on

which all the concentrated powers of hate met love and were vanquished. Hate marshaled all the power of a betrayed and deluded people, hate ruled the state and wielded its sword, hate seized the leadership of the church —for even that hate knows how to do. And Christ, Incarnate Love, was all unarmed and unarmored, with no eye to pity and no arm to save. Hate was sure that it had won —He saved others, Himself He cannot save.

But love was too strong for hate. This is the eve of Easter Day, the day of Love's triumph. Love needs no arms, no armor, for Love Himself is power.

He is the Light that fades not, never dies,
But shines forever in His endless skies,
Opes the babe's eyelids in the quiet room,
Illumines those dark ways beyond the tomb.
Tempered, His rays to weeping eyes are kind,
Shining with twofold glory on the blind,
Giving alike, to palace, prison, slave,
Dwelling with wistful glow on Pilate's grave,
Piercing the clouds of vast fanatic years,
Till Ignorance disperses, disappears,
And we, who groped in darkness, find the Way,
Reading His mighty music in the Ray.
His is the light that fades not, never dies,
But shines forever in His endless skies.
(Henry Herbert Knibbs.)

In the Midst of Greatness

Chester A. Smith

A recently published book has this arresting title: "A Time for Greatness."

This is indeed a time for greatness, and no thinking person can fail to believe that these great days must be matched by equal greatness of sacrifice and of soul.

But it is also vital to remember for our encouragement that not only is it a time for greatness but we are actually in the midst of greatness. To realize this is to have an antidote for disillusionment and discouragement.

What are some of the great things of which we are in the midst?

First of all, we are in the midst of some great inventions.

The automobile is one of them. Think of the years it adds to the average person's life by the time it saves him in going from place to place, the way in which it has made all parts of the nation easily accessible to practically all the people, the vital part it plays in commercial transportation.

The airplane is another great invention. Who can fail to be thrilled by the recently published record that one airplane made? It actually flew without accident one million miles. To design and build machines that can do this rises to the height of greatness in the realm of inventive and technical achievement.

By means of the airplane, President Roosevelt visited the American troops in North Africa as safely and quickly as President Lincoln in the days of the Civil War visited the Union troops near Washington.

And then the radio. By means of its magic the words of our American President can be heard in a public address not only in the remotest parts of America but upon the pampas of South America, the steppes of Siberia, by Chinese coolies along the Great Wall of China, by Egyptian peasants within the shadow of the Pyramids, and by Indian pilgrims within sight of the Taj Mahal.

Yes, we are in the midst of great inventions, which are bringing the people of all races and climes together into a great potential family of freedom.

We are also in the midst of great ideals: the ideal of world organized on a basis of law and order, a world i which no man or nation will ever again be able to plung the whole world into the slaughter of war; the ideal of world in which all men and women will be free fron want, where no one will be without the necessary goo things of life; the ideal of a world of peace and prosperit in which all men and women will be free from fear.

Who does not stand in awe as he contemplates the worl of beauty and of happiness that will arise when thes ideals are realized, as they surely will be realized in God' good time? Who is not thankful that these great ideal have been put into the thoughts of men and set befor them, as once the ideal of trial by jury was set before them as once the ideal of life, liberty, and the pursuit of hap piness was set before them, as once the ideal of liberty fraternity, and equality was set before them?

The third great thing of which we are in the mids today is great people, people of dauntless courage, spir itual power, and political genius: a man who flies his air plane through shot and shell right on to the deck of Japanese battleship and gives his life in order to destro it; men who deliberately run their fighting ship into ring of Japanese warships and with it sink them all; mer who bail out of airplanes miles in the sky and descend in parachutes to the earth; the spiritual leader of India, will ing to fast unto death to free his people; the Premier o Britain, rousing by his oratory a whole nation to stop appeasing the aggressors and to fight the good fight of lib erty; the Generalissimo of China, holding Japan at bay fo six years; the Premier of the Russian peasants, who are driving Hitler back, as more than a century and a quarte ago Napoleon was driven back; and our American Pres ident, leading his country from isolation and neutrality to become the arsenal of democracy—the American St George, slaying the dragon of despotism in the twentieth century; leader of the United Nations; spiritual successor of Washington, Lincoln, and Wilson; champion of the majority of hands and mouths, not only in America, bu throughout the world.

These, then, are three of the great things of which we are in the midst: great inventions, great ideals, grea people.

Let it not be recorded of us that while we were in the midst of them we yet comprehended them not.

Jerusalem for Peace Conference

William T. Ellis

Where the peace conference is held will have a real effect upon what it will do. The Versailles Treaty would have been a different document had it not been a Paris product.

There is but one world center which ideally meets the needs of the gathering that may give us a brave new world—Jerusalem, "The City of Peace." It is central to East and West: most of the people who will be affected by the treaty dwell east of Jerusalem. There would be a wide-spread spiritual appeal in the choice of this home of three monotheistic religions.

The tragic plight of the persecuted Jews would come in for adequate attention at a conference held in Jerusalem The issue of Zionism—one of the most difficult of all the problems to be faced—could be considered in the light of the realities present under the eyes of the delegates.

And the Bible's ideals of a Kingdom of Heaven on earth would brood over the thinking of the delegates.

Peacemaking in War Time

The Necessity of Preparedness

HENRY L. WRISTON

It is gratifying to see the volume of literature appearing on the subject of the postwar world. Some sixty statements have been put out by major religious bodies. In one publication we find a list of eighty-four organizations working on peace plans. The bibliography of peace plans contains a long list of books and pamphlets. To be sure, there are not wanting those who insist that no attention be given to the matter of peace until the war is won. They are the first cousins of the blatant isolationists before Pearl Harbor. They helped to insure unpreparedness.

The war must be won, and so must the peace. There need be no conflict between the vigorous prosecution of the war and painstaking planning for the peace to come. The strategy of peace no less than the strategy of war demands diligent preparation.

One thing is certain, the nature of the peace will be determined during the war and not after. If the new world order for which millions are hoping and praying is not on its way before the war is over, we may look for it in vain. The time for setting to work upon the strategy of peace cannot safely be postponed.

"Whom the gods would destroy they first make mad."

A good peace cannot be made in an atmosphere of hate. The growing list of casualties and the report of sadistic brutalities in conquered countries may spur to greater determination to destroy the enemy, but hardly to the framing of a just and durable peace. There is a better chance of agreement on peace aims now than will obtain at the close of the conflict. Every sacrifice of men and money only adds to a sense of vested interest in the outcome.

Successful peace plans cannot be formulated by two or three men. Mr. Roosevelt and Mr. Churchill cannot speak for two billion people. We had a great man in the White House during the other world war. The task of planning the peace became too largely a one-man affair, not devoid of political elements. As a result, the opportunity of a generation was lost. Now, when four Senators propose a commission of United Nations to study ways and means for setting up a better world order, they are met with the suggestion that all that belongs to the President.

The war is becoming everybody's business. The representatives of the people should have something to say about the kind of peace we are fighting for. A quarter of a century ago Senators, who were largely ignored in the formulation of President Wilson's plans for keeping the peace of the world, revolted when his plan came before them. That tragedy is now being paid for in blood, sweat, and tears. If the same tragedy is not to be reenacted, the people must have a voice in shaping things to come. The people concerned should have a part in planning their own future. That means just about all the folks on this planet. Since the war has become global, effective plans for peace must be world-wide. Two names, and two only, are associated with the Atlantic Charter. Its name does not carry concern for those other millions whose lands are washed by other seas, nor have both co-authors given an unequivocal declaration that it is universal in scope.

It is absurd to suggest that Great Britain and the United States could police the world. There is no hope of escaping a third world war without the cooperation of several of the leading nations. Surely Russia and China, in which dwell nearly one quarter of the world's population, must not be left out in the building of a safe international society. For security there should be unity among all self-governing peoples.

Nothing short of the federation of the world gives promise of abolishing war. The fiction of absolute national sovereignty will have to be discarded. It is as true of nations as of individuals, "None of us liveth to himself, and no man dieth to himself." We certainly are giving up a great deal for war. Should we not gladly surrender some things for peace?

The name by which the federation of the nations is to be known becomes important only as a means of securing allegiance of member nations. The "League of Nations" had a good name. It has some fine accomplishments to its credit. Our country did its full part in tomahawking it. "United Nations" has an appealing sound, and as now cooperating in war effort would be a proper nucleus for a permanent international organization.

To be effective, the minimum demand for such an organization would be a world council or legislative body, a world court, and an adequate police force. The legislative body should have representatives of all member nations, their numbers to be determined on an equitable basis. The world court should have final jurisdiction over all international questions. The international police force should be adequate to suppress at once any attempt at aggression. The police of member nations should be sufficient only for maintaining domestic order. This would greatly lighten the crushing military burden of all nations. The long-desired disarmament must await collective security.

Whatever the initial agreement or constitution of the international organization, ample provision must be made for amendments. It will be a living thing, and life can never be static. There can be no reason to hope that such a federation could escape serious problems. There is reason to believe that it would have more adequate provisions to meet those problems than now obtains. The building of the tower of Babel was abandoned because people could no longer understand each other. That difficulty still confronts the builders of a better world. It can be surmounted. Switzerand gets on pretty well with three languages. Russia is making rapid progress with many languages among its some forty-nine racial groups.

In addition to taking a long stride toward banishing war, the United Nations could undertake many worthwhile things. Commissions, some of which have already been set up by the League of Nations, could greatly help backward peoples in education, sanitation, and economics. What has been so well begun by great foundations could be carried forward on a vastly greater scale. The wiping

out of illiteracy, the tap-root of poverty, should no longer be left to a few missionaries. It is a global task, but not an impossible one. What Russia has accomplished in the last two decades among her many national groups, transforming some of them from ninety per cent illiterate to ninety per cent literate, can be achieved for all the peoples of the world. Money and credit can be greatly simplified. This, together with standard weights and measures, would greatly assist international trade to the greater enrichment of all peoples. Gradually, tariff barriers should give way to the free movement of goods from where they are abundant to where they are most needed. The good earth holds abundance for all if it is only made available. Obstacles to travel could in large measure be done away. There is no reason why a certificate of citizenship in a civilized country should not enable one to go anywhere on the habitable globe. One should not be required at every national boundary to have one's pockets turned inside out, and be obliged to prove that one is neither a pauper nor an escaped criminal. Customs inspection does not contribute to national good will. The more cultivated people cross national boundaries, the brighter the outlook for understanding and world peace. A universal postal system would contribute to good will. The timely arrival of the radio makes for information and friendship. The messenger of good will can now literally fly to the very ends of the earth.

At the close of the last war, Cain's question, "Am I my brother's keeper?" was answered by America with an emphatic *No*. Madame Chiang's appeal in Congress for an organization to keep the peace had but scant applause. Without great devotion on the part of millions to the task of implementing our hopes for a better world order, we shall find somewhere down the years that our war sacrifices won only an armistice. That denial of obligation is now being atoned for by the slaughter of millions of our brother men.

The whole plan of an international organization is beset with great risk. It could hardly entail a worse calamity than that which is now upon us. It is said that the Chinese word for crisis is made up of two characters: one means "danger," the other "opportunity." When the guns are silenced, the crisis will be upon us. It will mean both danger and opportunity. The opportunity will be that of a generation. To be prepared to face the danger and seize the opportunity is the duty of every lover of his fellows. To have been unprepared for war proved costly. To be unprepared for the making of a just and durable peace will be a greater tragedy. Opportunity will come, but it will not long linger on the nation's doorstep.

Our Conscientious Defenders

Bishop Frederick D. Leete

I salute the men of conviction and faith who are fighting for freedom, goodness, and God. They are in the sky, on or in the sea, in jungle and fen, amidst ice and snow, on burning sands or muddy wastes, devoting, risking, giving life. Myriads of others are vigorously training, to be transported they know not where, to go to the front or to toil in the rear, to lead or to follow, to strive or die.

There are mere adventurers in the American forces, doubtless. Many more are deeply serious. They know what they are doing, and they do it deliberately. Like the first boy to go to his death from the church I attend. He graduated recently from the local university. Whe assigned to fly over the seas he wrote home that he rea ized the peril of the trip, but was prepared for whateve might come. He held himself to be in line of Christia duty.

It may be that there are bloodthirsty men among ou defenders. Most of them are not of such nature. The do not wish to fight or kill. It is defamation and false hood, contemptible and treasonable, to call them mur derers—men we know well, of your kin and mine. The see life threatened and ruthlessly taken, virtue shamefull attacked and wronged, old age and childhood ravage and slain. They see the world on fire and everythin good endangered: home, church, liberty, prosperity, an happiness. They respond, not with money and toil only but with body, brain, heart, and all they hold most dear

What did the Navy lad say who recently sat by ou fireside? That there is a job to be done. One of th victims of a submarine sinking has been recuperating i our town. Twice he has come through disasters, no without injury. He was one of very few saved when hi last ship was torpedoed. "You are surely not going back again," someone said to him. The quiet reply was, "Th work has not been finished, and I must do my part." A marine, discharged because wounds received in the Solomons left him no longer serviceable, wrote his brother here, uttering no word of complaint, but asking the younger lad to take his place in the struggle to save the world from inhuman foes.

It seems to be a fact that there is a Christian movement going on in various portions of our armed forces. As I was typing this tribute to defenders, a letter came from a young man very well known to me. He graduated from a leading university. After a brief and successful business experience he enlisted in the army and wrote me from "somewhere" at sea. He said, "I'm carrying a New Testament with me. Most of the men are reading their Bibles every day." It is a healthy state of affairs.

Conscience? I thank God it does not "make cowards of us all." The man who hazards and mayhap gives up his life in order to destroy destroyers and save priceless personalities and values has a clear right to a "conscience void of offense toward God and men." If freedom, brotherhood, and Christianity perish from the earth, he will not be responsible for the catastrophe.

Needed—More Living Together

John Owen Gross

Methodist unification is succeeding. The ecclesiastical machinery set up by the Uniting and General Conferences is working with satisfying smoothness, and continuous progress is being made. There are some evidences that a few adjustments are needed, but it must be encouraging to The Methodist Church to know that it is not having to wait for the next General Conference to enact some new legislation before any of its major enterprises can go forward. The whole church is definitely in step on its forward march.

Perhaps, among the innovations of unification, the Jurisdictional Conference continues to be the least popular and the chief target of the ecclesiastical mechanics. This writer, following the Jurisdictional Conferences in 1940, recorded some observations in Zions Herald made as a member of the North Central Jurisdictional Conference. Now, as then, he believes that some minor adjustments are needed to make the Jurisdictional Conference more

erviceable to the church. But the repudiation of the Jurisictional Conference is not the way to end provincialism n the church. It might cause an upsurge of sectionalism hat would retard the church from realizing the objectives f unification. At present, the sure antidote for sectionlism—and let it be said that it is not a weakness of only ne part of the church—is through the church's living nd working within the general framework set up by the Jniting and last General Conferences.

Some practical approaches are being made to unity hrough the use of the same literature in church schools nd church-wide programs. In addition to these, the hurch needs to promote some of the means that it has t its disposal to acquaint all sections with one another and o help them to understand each other's customs and hisorical backgrounds. The wider use of exchanges between astors of different Jurisdictions would doubtless help. As a beginning, why not have many exchanges made for hort periods of from one to two months? These should ot be confined to the pastorates of the higher-salary rackets, but the men on the smaller charges could profitbly participate in such a program. This is not thought f merely as a means to change the scenery and to provide sightseeing vacation, although these values are there and re desirable. The chief aim is to help pastors of various ections of the church to acquire a sympathetic understandng of the way people of the different regions live and vork, to know the historical backgrounds in which their ustoms root, and to discover how the church serves to eaven and spiritualize various different areas. When an xchange is effected, the exchanging pastors could materially aid each other by furnishing information and ibliographies about their particular sections. Much erious reading and reflection should be done. Without hese two, a man going into a different community could ecome as superficial in his knowledge as a Northern reacher who when filling a pulpit in South Carolina nnounced that he was a full-fledged Southerner because e had learned to eat hominy grits for breakfast—and then dded how much he enjoyed them with sugar and cream!

This same general plan could be used in connection vith the schools of the church. When one is educated in section other than where one was reared, one seldom has rouble with provincial attitudes. The Methodist Church as some great institutions of higher learning, and fortuately no one section can claim to be the Obed-edom of he educational ark. A flow of Methodist students to the ndergraduate, graduate, and professional educational nstitutions in the sections other than where they live vould quickly assist in developing the real oneness that he church needs. It is likely that the colleges would willngly cooperate in this work by providing exchange scholrships.

When times are more propitious, it is hoped that the nstitutions of learning may encourage among themselves xchange professorships. It would not only prove to be a elpful refresher year for a professor to work on a campus f a similar school in another section but it would also ive him a broader understanding of different sections of he church and nation.

To these suggestions, others could be added to aid the hurch in achieving the purport and intent of unification. They, too, should be found and implemented as early as racticable.

The unifying process is at work; and it cannot be too trongly stated that efforts should be made to solve our roblems through living and associating together. Mutual understanding and good will will make the needed legislation follow as a matter of course.

Universal Morality or Chaos

William C. Kernan

There is a real basis in the Nazi philosophy for Hitler's repeated use of falsehood as a weapon for attaining his purposes. For the Nazi philosophy asserts that there is not, nor can there be, anything like an international morality, accepted by all peoples, or international law, by which nations are bound. Morality, for the Nazis, is simply a convenient tool by the use of which the interests of the "Aryan" race and the Nazi State are advanced. Falsehood, deception, and misrepresentation may, therefore, be employed whenever it serves these interests. It becomes one of the many means which the Nazis find useful in what they refer to as their fight for survival. The unity of Naziism is in the "Aryan" race, which is not coextensive with mankind. The morality of the Nazis lacks all universal significance because it is devised only for the welfare of the "Aryan" race.

It will be observed that the Nazi philosophy rejects completely the Biblical doctrine that the unity of mankind is in God, who is the author of universal moral law, valid at all times and in all places. The proposition that there is a universal moral law, whose author is God, has, in the past, come in for its share of ridicule and, at times, hostile opposition. Whether or not it ever occurred to the scoffers that the only alternative to this proposition is the particularist, exclusive, and racial morality of the Nazis cannot be known. However, what can be known is that, in accordance with their principle that everything is right that serves the "Aryan" race, the Nazis have lied, stolen, persecuted, pillaged, and destroyed the sovereignty of international law. All of this, in their judgment, may have strengthened temporarily the position of the "Aryan" race in its fight for survival. But it has, in fact, made real peace, genuine understanding, and mutual trust between the nations of the world an impossibility. The Nazis have demonstrated, with unmistakable clarity, the ends to which the denial of universal morality and God, its author, leads.

There are only two choices before us. Either we will seek the universal brotherhood of all men whose unity is in God, and acknowledge the universal morality whose author is God, and thus find a firm basis for peace and order in this world, or else we will deny all this; center our attention, our energy, and our hope in the exaltation of a group, a nation, or a race; devise a special morality for it which is hostile to the welfare of all the rest of mankind; and spread confusion, chaos, and war. The future course of world history waits upon this choice. And it will not wait long. This is one of the times in the world's history when we must make up our minds, and make them up fast.

——To men and women everywhere—in India, China, Russia, Mexico, yes, also in America itself—he [Thomas Jefferson] preaches the right to plow a new furrow, unhindered, unobstructed by the fears of timid men, asking only that the people, not the tyrants rule. Jefferson flung open doors through which millions march today to education, security, self-government, and self-respect. (From an editorial in *The Christian Register* for April.)

Vincent P. Clarke, president of the Boston Wesleyan Association, was appointed a corporal on March 2 and three days later was transferred from Camp Croft, S. C., to the Army Administration Officer Candidate School, State College, Miss., where he may be addressed as follows: Co. C, Class 6, Plat. 4. "As officer candidates," writes Corporal Clarke, "we run a pretty busy schedule from 5.40 a. m. to 11 p. m., classes, drill periods, and examinations. The attempt to cover in three months the education of an officer which takes four years in West Point makes for a pretty stiff as well as a condensed schedule. The work, however, is very interesting, and the studies are well worked out. I hope to get through by May 25."

Rev. Robert M. Pierce, pastor of Parkway Methodist Church, Milton, is a boatswain's mate in the Coast Guard (Temporary) Reserve, serving his day off as skipper of a Coast Guard patrol ship. He has not missed the twelve-hour trick, once a week, for the last year. His church is following his example in cooperating with the Civilian Defense program. More than a hundred members of the church are engaged in making surgical dressings or sewing for the Red Cross, acting as nurses, nurses' helpers, air-raid wardens, airplane spotters, auxiliary policemen, auxiliary firemen, and messengers. Many more have been blood donors. The church has sixty-six men and three women in the armed forces.

The death of Vivian L. Thompson, wife of Rev. George Barney Thompson, missionary and superintendent of the Ajmer-Hissar District of the Indus River Conference, India, occurred on April 5, in New York City, following an operation. Dr. Thompson, who is in India, has been notified by cable of his wife's death. Their three sons are in school in the United States. Mrs. Thompson was born in Kewanee, Ill., June 11, 1890, the daughter of Rev. and Mrs. A. L. Shute, missionaries to India, where Dr. Shute, now living in Florida, was the organizer of Leonard Theological College. She was educated at Fargo College, N. D., and the Kennedy School of Missions, New Haven, Conn. In 1915 she was appointed a missionary by the Minneapolis Branch of the (former) Woman's Foreign Missionary Society, and served in Brindaban, Lahore, and Basim in educational and evangelistic work. After her marriage to Dr. Thompson in 1920 at Lahore, they labored together in Khandwa, Karachi, Hyderabad, and Ajmer. War conditions prevented her from accompanying Dr. Thompson when he returned to India after furlough two years ago.

Harper Sibley, Protestant Episcopal layman widely known in the fields of business and public service, was elected chairman of the new Church Committee on Overseas Relief and Reconstruction, at the first regularly constitued meeting of the committee, held Tuesday of last week in New York City. Other officers elected were: Mrs. J. S. Cushman and Dr. R. E. Diffendorfer, vice-presidents, and Dr. F. M. Potter, recording secretary and treasurer. This new committee, which is constituted by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference, will carry forward the overseas relief work which has been the concern of the Committee on Foreign Relief Appeals in the Churches for the last three years. Dr. Leslie Bates Moss, who has served as executive director of the former committee, will continue in that capacity with the expanded organization.

Dr. David R. Porter, headmaster of Mount Hermon School since 1935, has resigned to join the staff of the war prisoners' aid division of the World Committee of the Young Men's Christian Association with headquarters at Geneva, Switzerland. He will take up his new duties on July 1, when his resignation will become effective.

Sarah Leonora (Prouty) Herrick, wife of Rev. Austin H. Herrick of 232 Belmont Avenue, Brockton, died on Thursday of last week, April 8, in Brockton. Mrs. Herrick was in her eighty-second year, having been born July 28, 1861. Her marriage to Mr. Herrick took place April 20, 1881, in Spencer. Besides her husband she leaves a son, Asbury H. Herrick of Cambridge, and a daughter, Ilga E. Herrick of Brockton. Funeral services were private.

Rev. Arthur Hopkinson, pastor of First Methodist Church, Lynn, will be the Holy Week speaker for the Morgan Memorial chapel services, which are broadcast at 8.10 a. m., over WORL. His general theme for the five days, Monday through Friday, will be "The Way of the Cross."

Robert C. Leslie, pastor of the Methodist Church in Peabody, was received on trial and elected to elder's orders under the missionary rule for ordination elsewhere, at the recent session of the Puerto Rico Provisional Annual Conference, and was then transferred to the New England Conference on trial, in studies of the third year. His ordination as elder took place on Monday of last week, Bishop G. Bromley Oxnam officiating, in Robinson Chapel of Boston University School of Theology, from which Mr. Leslie was gradated last June. Later in the week, Mr. Leslie was accepted for the chaplaincy in the United States Army. He is now awaiting orders to report for training.

Dr. Paul E. Scherer, minister of the Holy Trinity Lutheran Church of New York City, will be this year's Lyman Beecher lecturer at Yale Divinity School. The dates for the lectures are April 27-29. The same week the Nathaniel William Taylor Lecture will be given by President James Sutherland Thompson of the University of Saskatchewan, and the alumni lecture by Dr. Francis Carr Stifler, editorial secretary of the American Bible Society.

Clara M. Organ, who died Friday of last week at the Emerson Hospital in Concord, spent sixteen years, 1900 to 1916, as a missionary to India under the New England Branch of the (former) Woman's Foreign Missionary Society of the Methodist Episcopal Church. Miss Organ was born in Farmington, N. H., eighty years ago. Before going to India, she served as a deaconess under the New England Deaconess Association. Returning to this country from India because of poor health, after her retirement she made her home at Asbury Grove for a number of years. For the last six years of her life she was a resident at the Home for Aged Methodist Women in Concord. Surviving her a brother, Frank A. Organ of St. Petersbur Fla. Funeral services were to be held Mo day afternoon at the Home in Concord, wi Rev. Azariah F. Reimer, minister Tremont Street Methodist Church, Bosto officiating. Burial was to be in Rivervie Cemetery, Groveland.

The new address of Bishop Edwin I Hughes is 691 Rollingwood Drive, Che Chase, Md., a suburb of Washington, D.

Rev. William H. Duvall, pastor of t Woburn Methodist Church, was present offer prayer at the opening of the spring se sion of the Superior Court of Middles County, Criminal Section, April 5.

Miss Elizabeth Sockman, daughter of Re and Mrs. Ralph W. Sockman of Chri Church, New York City, was recently elect president of the student body of Vass College.

Rev. Carleton Green has left the pastora of the Woods Hole Methodist Church begin his training for the Navy chaplaincy

Rev. J. Edgar Washabaugh, manager the New York Methodist Publishing Hous addressed the third annual communic breakfast of the St. George Association of t New York Transit System at Hotel Pen sylvania, Sunday, April 11. Rev. A. Har ilton Nesbitt, pastor of St. Luke's Method Church, the Bronx, is the founder and exec tive secretary of this Protestant brotherhoo Its several chapters include police, fire, ar other municipal departments and numero public service employees.

Max Holt Andrews, only son of Rev. a Mrs. Zebedee Andrews of Union, Me., a a senior at Springfield College, is enteri Army service this week at Fort Devens.

Mrs. James (Eula Brett) Piper died Mar 26 at the home of her son Kenneth B. Pip in Chattanooga, Tenn. Mrs. Piper was bo seventy-two years ago in Hudson, Mass., a spent the early part of her life in the vicin of Boston. For many years she was active worker in Methodist churches Brooklyn, N. Y., and Hackensack, N. her special interests being the missiona cause, both home and foreign, and Chr tian stewardship. Her husband, a long-ti subscriber to ZIONS HERALD, died last fall, noted in the HERALD at the time. Besides t son already mentioned, Mrs. Piper lea another son, Arthur N., of Wood-Rid N. J., and two grandsons, George W. a Richard K., of Chattanooga.

Miss Jane White, one of six or sev Negro young women who are attendi Smith College, was recently elected presid of the house of representatives at the colle the highest distinction within the gift of i student body. She is the first member of l race to be accorded this honor. Miss Wh is the daughter of Walter White, execut secretary of the National Association for Advancement of Colored People, and M White.

Rev. William Wallace Youngson, a Me odist preacher in Oregon for half a c tury, was honored by Rose City Park Chur Portland, Ore., of which he was the first p tor, with an invitation to deliver the pri pal address at the recent celebration of thirtieth anniversary of the founding of church. Dr. Youngson served Rose C

ırk Church from 1913 to 1916 and again om 1924 to 1930. In his total pastorate of ne years and a half, the church was cometely built and the stained-glass windows ere installed. Announcement of the thireth anniversary brought from the Portnd press editorial tributes to Dr. Youngon's energetic and public-spirited service rough the years, which has made him, to e the words of *The Oregonian,* "a pillar of e community as well as of Methodism."

Dr. John R. Mott is scheduled to deliver e Commencement address at Upper Iowa niversity, Fayette, Iowa, on Monday, May 7. Bishop Edwin F. Lee is to deliver the accalaureate sermon on Sunday the 16th.

Evangelist Gus Klein of Memphis, Tenn., as been conducting a two weeks' series of evival meetings at Mt. Bellingham Methodt Church, Chelsea. The meetings closed st Sunday. Mr. Klein is a member of the Iemphis Conference.

Dr. Fred Pierce Corson, president of Dickson College, Carlisle, Pa., has been nnounced as the speaker for the Annual aster Sunrise Service held in Arlington National Cemetery, Washington, D. C. The ervice will be broadcast over a nation-wide ookup by the Columbia Broadcasting Sysem, and will conclude with the placing of a ross of lilies upon the tomb of the Unknown oldier.

Alden M. Hammond of Providence, R. I., vho resigned from membership in the Boston Wesleyan Association last fall because of ill ealth, died Sunday afternoon. Funeral serices were to be held Tuesday afternoon in Trinity Union Methodist Church, Providence. A more extended notice will appear in next week's HERALD.

Dr. Ralph W. Sockman, minister of Christ Church, Methodist, New York City, is announced as the noonday preacher on Monday, Tuesday, and Wednesday of this week at St. Paul's (Episcopal) Cathedral, Boston.

Bishop Francis J. McConnell of New York City is coming to Springfield next week to preach Monday noon at the union service in the Municipal Auditorium. This will be the second in the annual series of six union Holy Week services sponsored by the Springfield Council of Churches. The series begins on Palm Sunday afternoon at four o'clock, with Dr. Phillips E. Osgood of Boston as the preacher. The other preachers for the week will be Dr. Theodore C. Speers of New York, Dr. Raymond Calkins of Cambridge, Dr. Norman Vincent Peale of New York City, and Dr. Bernard C. Clausen of Pittsburgh, Pa.

Mary (Mather) Benham, widow of Rev. William R. Benham, a former well-known preacher in the Genesee and Central New York Conferences, was born September 4, 1847, in Livonia, N. Y., and died March 26, 1943, in Beverly, Mass. Mrs. Benham belonged to the famous Mather family, being a direct descendant of Rev. Richard Mather. She received her education at Genesee Wesleyan Seminary, Lima, N. Y. An active participant in the establishment of the Woman's Foreign Missionary Society in its early days in New York State, throughout her life Mrs. Benham helped to foster the spirit of missions in the local church. In her later years she had been a member of Wesley Methodist Church, Salem. Her only survivor is a daughter, Mrs. Edgar A. (Jane) Emens, wife of Professor Edgar A. Emens, formerly of Syracuse University. The funeral was held at the Emens home in Beverly on March 29, Rev. John L. Cairns, Rev. R. F. Thomas, and Rev. L. K. Lord participating in the service. Interment was at Clifton Springs, N. Y.

Bishop A. W. Leonard of Washington, D. C., offered prayer at the opening of the United States Senate Friday, April 2. Upon the eve of his departure from America on his global trip to the overseas battle-fronts, Bishop Lonard was the recipient of a wrist watch, the gift of the Peninsula Conference. On the same day the Peninsula and Baltimore Conferences presented to him a Bell-Howell Filmo 70 D. A. moving picture camera with complete lens equipment, including a telephoto lens for distant and remote scenes.

The Cabinet of the New England Conference has agreed that all ministers who may be moved at the coming session of the Conference shall receive their salaries from the churches they now serve through the month of May.

At the recent annual meeting of the Greenwood Memorial Church in Dorchester, the pastor, Rev. Raymond A. Withey, announced that during the present Conference year the church had received a bequest of $2500 from the estate of Miss Gertrude MacIntosh, and a bequest of the second mortgage of $15,000 on the Community House from the will of George Y. Berry, Sr. It was also stated that Mrs. Inez May Berry had presented a $1000 gift to the Permanent Fund for Conference Claimants in memory of her husband, George Y. Berry, Sr.

A copy of the Journal of the Third Annual Meeting of the Board of Missions and Church Extension of The Methodist Church, held at Epworth-Euclid Methodist Church, Cleveland, Ohio, December 2-6, 1942, has been received at the HERALD office during the past week, fresh from the press.

An Easter service designed to draw into one fellowship all Methodists who cannot attend divine worship on Easter morning is being planned with Bishop William Clyde Martin of Omaha, Neb., as the preacher. Over Mutual Broadcasting System's Radio Chapel Hour at eleven-thirty, Eastern War Time, April 25, Bishop Martin will speak on "The Easter Light in a Darkened World."

With Our Writers

Richard Braunstein, Washington, D. C.; chaplain in the United States Army; at present stationed at Walter Reed Hospital, Army Medical Center, Washington.

Bishop Lorenzo H. King, Atlanta, Ga.; prominent Negro leader in The Methodist Church, resident in the Atlantic Coast Area, Central Jurisdiction.

Chester A. Smith, Peekskill, N. Y.; well-known Methodist layman.

Henry L. Wriston, Sarasota, Fla.; Methodist minister, member of the New England Conference.

Bishop Frederick D. Leete, De Land, Fla.; a retired member of the episcopal board of The Methodist Church.

John Owen Gross, Nashville, Tenn.; secretary of the Department of Educational Institutions (General), Board of Education of The Methodist Church.

William C. Kernan, New York City; director of the Christian Institute for American Democracy.

R. Emory Beetham, Melrose; Methodist minister, member of the New England Conference.

G. Hampton McGaw, Woodsville, N. H.; headmaster 1918-41, now a teacher, in Woodsville High School.

We Give Thanks for China

[Prayer by Bishop James Chamberlain Baker offered at the Hollywood Bowl, April 4, at the service honoring Madame Chiang Kai-Shek.]

Eternal God, who hast made of one blood all the nations of the earth, quicken the sense of our common brotherhood and bring all peoples into new realization of fellowship with each other and with Thee.

In these days of deep darkness and tragedy we give Thee thanks for China, for her long patience, stedfast courage, victorious spirit. Greaten our appreciation of her sufferings, dared and endured in uttermost sacrifice, and grant her a speedy deliverance from all her distresses.

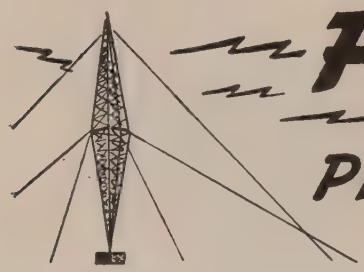
We rejoice in the unbroken friendship of our two nations and pray that mutual respect, trust, and good will may ever increase between us. Prosper our counsels and undertakings together that they may further the making of a just and abiding peace.

O God, who dost govern the nations upon earth, most heartily we beseech Thee to grant Thy blessing and guidance to Thy servants Generalissimo and Madame Chiang Kai-shek and to all those associated with them in the responsibilities of government.

Likewise we do lift our prayer for the President of the United States that he may be enriched by Thy grace and that all those in authority may have pure motives and right judgments in all their deliberations and decisions.

O God of mercy, deal not with us after our sins, neither reward us according to our wickedness. Teach us to overcome in ourselves every temper that makes for war, all malice and bitterness, that we may not lose our souls while gaining a victory of arms.

We remember before Thee all those who serve in our stead for the cause of freedom on the land, on the sea, and in the air; the homes from which they go, and all suffering and sorrowing people everywhere. May all of us respond eagerly to every call to service and sacrifice that the ends of the earth may see Thy salvation. For Thine is the kingdom, the power, and the glory forever and ever. Amen.



FLASHES FROM THE PRESS OF THE WORLD

Look Out!

[*Michigan Christian Advocate,* Adrian, Mich.]

Thomas T. Starr, member of Westlawn Methodist Church, Detroit, and editor of the *Michigan Bell,* official magazine of the Bell Telephone Company, points out in a recent editorial the appalling number of accidents that take place in America. We read with gasps of the fatalities on the world's fighting fronts but seldom notice figures just as appalling, in their own way, concerning accidents on the home front.

Editor Starr points out that during the first 11 months of the war 9,129 Americans were killed or wounded and 39,827 were missing or taken prisoners. For the same period 44,500 were killed by accidents here at home and 3,800,000 were injured. And that's something to think about!

Methodism in Michigan has suffered an unusually large number of bad accidents among the parsonage families during the winter. Doubtless, as many of the laity proportionately suffered also, but we do not have as complete a record for them. Three of our pastors suffered broken arms, one fractured his ribs, another broke his wrist and suffered back injuries, and still another broke his leg. Two parsonage women suffered accidental injuries, one breaking her wrist and another her hip. This is not a complete list of ministerial mishaps, but they are enough to indicate that the accidental statistics noted above have a number of A-1 exhibits right here among us.

We are all working under pressure these days. Our minds are preoccupied with the war, all of which increases the possibilities for accidents. The fact remains that each of us is desperately needed and we, therefore, need to be more careful than ever. After this dissertation we hope next week's personal column doesn't report that the editor slipped and broke something. With the ice about gone and no banana peelings any more in evidence, the risks are somewhat reduced.

And It Was Raining

[*Religious Telescope,* Dayton, Ohio]

They stood in the rain—a long line of motley humanity—waiting each his or her turn to get into the state liquor store, one of Ohio's disgraceful eyesores under repeal.

The line of patrons had been awaiting the opening hour, and when the door opened, a surging advance, which had almost crashed the door, rushed in and the joint was at once packed, still leaving an animated line on the outside which extended for almost a half of the city block.

A policeman was required to keep the sidewalk cleared for the pedestrian traffic. And it was raining—a cold, penetrating spring rain—but it did not daunt the thirsty, patient, bedraggled crowd, each member of which seemed determined to hold his or her place in the line as if life depended upon it.

A surprisingly large portion of the crowd were women, some mere painted, but prematurely forlorn-looking girls, not only candidates for the booze-joint product, but also for a place among the human driftwood in the turbulent, modern social stream.

Some of the women evidently were mothers and even grandmothers. One haggard female had with her a child of some five or six years—sharing the mother's discomfort in the chilly rain.

Colored patrons, both male and female, were there in numbers quite out of proportion to their part of Dayton's population. Some say that road-house managers employ low-grade characters, both white and colored, to secure liquor for them from these "respectable" state liquor stores, in this way stocking up beyond the legal limits, presumably a rather open and arrogant type of bootlegging. But this must be erroneous—for were we not assured that there would be no bootlegging under repeal?

At any rate, we saw no evidence of race prejudice there. It looked more like social equality on the part of the two races. Perhaps the scent of liquor makes men and women "free and equal"—a tie of kinship, at least on the lower level.

And it was raining. Some of the pitiable souls had parasols. The majority had not, but that didn't seem to daunt them. They took the rain as a matter of course, perhaps a symbol of their own personal wetness. It was a sickly sight, to say the least.

In the meantime the clerks in the "store" were passing out their "goods" to the milling throng, seemingly without restrictions. No rationing! This is a favored industry, the special pet of the present administration. And when one is reminded that this occurs day after day and that this is but one store among hundreds and thousands doing a similar business, besides the private "boozeries" in city, town, suburb, and along country highways, everywhere, one can be pardoned for being a bit pessimistic about the future of our country.

Freedom and the "Witnesses"

[*The New York Times,* New York City]

A small but active religious sect known as Jehovah's Witnesses figures again in two unanimous decisions handed down by the Supreme Court of the United States. In both opinions, the one written by Justice Black, the other by Justice Reed, local ordinances restraining the Witnesses from passing out handbills on the streets were declared invalid. In both cases it was held that a distinction must be made between religious appeals, written or spoken, and those that were "purely commercial," even though the religious propagandists solicited funds or offered books for sale. Still to come are decisions involving the old question of a compulsory salute to the flag in schools. The Court has reopened this issue, decided in favor of compulsion three years ago. It seems possible that the position taken by the American Bar Association's committee on the Bill of Rights will be sustained—namely, that the flag salute, given by a child against its religious belief, does not promote loyalty, is not justified by requirements of public safety, and is a violation of religious liberty.

The precise boundaries of the individual freedoms are bound to be questioned when small and unpopular groups challenge them. They are bound to be questioned in time of war. It is difficult to fix them at any time for obviously a government which is the agent guaranteeing liberty cannot permit an abuse which would destroy both the government and the guaranteed liberty. But it is highly important, in a very practical way, to sustain every possible freedom in the midst of a war which is being fought for freedom. Our armament is not wholly material. It is partly spiritual. We fight because we have values worth fighting for, and among these values are the great freedoms. These freedoms do not always appear in shining garments. They may be invoked by persons we don't like passing out pamphlets we don't care to read. But the principle of freedom stands. It is right and beautiful.

Should Talk Be Taxed?

[*North Carolina Christian Advocate,* Greensboro, N. C.]

Bruce Barton said that talk should be taxed and that these taxes should be graded like income taxes are graded—the larger the income the higher the rate, the more talk the heavier the tax. It has been suggested that the first five minutes be tax-exempt, the next five bear a tax of two per cent, fifteen minutes ten per cent, twenty minutes twenty-five per cent, all over thirty minutes sixty per cent, and all after-dinner speakers and all members of Congress be required to pay double tax.

That is not so bad. Anyhow, there is more it more wisdom than fun. A short speech is not necessarily great, just as a long one is not necessarily great, but the one supreme quality that on each and every occasion redeems is that it never bores long-suffering auditors. Furthermore, the short speech is just as apt to be great as the long one. The Sermon on the Mount is not over twenty minutes. Abraham Lincoln's immortal speech at Gettysburg was less than 400 words. Not his long speeches but his short ones clothed Patrick Henry with an orator's immortality.

It is said that a cub reporter told Dana that a certain incident could not be covered in a story of 600 words, and the man replied, "The whole story of the creation of the world in Genesis is covered in 600 words."

Book Reviews

A READER'S ROAD MAP

Adventures in Christianity

he Path to Reconstruction. By Mrs. Charles E. B. Russell. Henry Holt and Company: New York. Price, $1.50.

r. Rudolf Bolling Teusler. By Howard Chandler Robbins and George K. MacNaught. Charles Scribner's Sons: New York. Price, $2.

These two books are similar in that they eal with the life and work of two doctors ho gave their talents to needy and suffering umanity in foreign lands. They are both dventures in Christianity," but the former a study of motives and ethical principles hile the latter is a graphic picture of a conecrated medical missionary's life.

Mrs. Russell calls her little book "A Brief ntroduction to Albert Schweitzer's Phiosophy of Civilization." She discovered chweitzer and was led to his books and to elping him in Africa by a chance reading of magazine article, "Schweitzer's Ethic." She as translated several of his books and articles or publication, and now feels strongly the rge to present Schweitzer's philosophy to a vider world. It is just the philosophy "for hich this distressful age is waiting—a phiosophy within the reach of all, a philosophy hich allows absolutely no barriers between an and man, the philosophy of reverence for fe, the Christian thought in simple philoophic terms, of which one chapter is written n action in the hospital on the banks of the Ogowe River" in Africa. Schweitzer's phiosophy of reverence for life is clearly preented in this little volume, and its perusal vill richly reward any reader. Five pages f bibliography contain the names of books nd articles by this famous theologian, phiosopher, musician, and scientist.

Dr. Teusler's biography is of exceptional nterest. The preface is by Joseph C. Grew, écently returned Ambassador from Japan. This was the last document written by Mr. Grew prior to the outbreak of war. Dr. Teusler was a cousin of Mrs. Woodrow Wilson, who accompanied him on one of his ourneys to the Orient. He left a flourishng and lucrative practise of medicine in Richmond, Va., to undertake a Christian dventure in Japan. The story of his great chievement—from a dispensary in the 'shack" of 1900 to the magnificent "St. Luke's International Medical Center" of today —is the record of an accomplishment that commands the admiration of mankind. The hapter on the "Disaster"—the earthquake hat shook the hospital to the ground and urnt it to embers without the loss of a life—s a picture that cannot be erased from the eader's memory. During the first World War, Dr. Teusler served as head of the Red Cross movement in Siberia. The ethical notive behind the great missionary's life and achievements may be seen in the inscription which he prepared for the cornerstone of the hospital: "To the glory of God and the service of humanity."

Africa—A Valuable Study

The Atlantic Charter and Africa from an American Standpoint. By the Committee on Africa, The War, and Peace Aims. Africa Bureau, 156 Fifth Avenue, New York. Price, 75 cents.

One of the most valuable pieces of writing growing out of present planning for the future is a 140-page brochure called "The Atlantic Charter and Africa." It is the product of study on the part of representative white and Negro citizens especially interested in this continent and in interracial relations who were brought together by officers of the Phelps-Stokes Fund. The immediate purpose of this project was that of applying the Eight Points of the Atlantic Charter to the social, political, economic, and religious problems of one of the richest but most undeveloped portions of the earth's surface. By this means it is hoped to erect barriers against such disasters as have overtaken Singapore and the Dutch Colonial Empire. Moreover, it was felt that leadership in this direction could best come from America, with her large Negro population and her record of missionary and social service already rendered to Africa.

This volume is worthy of study on various counts. It graphically describes a continent little known by the general reader. It suggests a method of approach to many other areas and problems which must shortly be faced. And it embodies sane proposals and solutions for these issues. A map in colors and a bibliography make this book practicable for study groups.

Barth's "Letters"

This Christian Cause. By Karl Barth. The Macmillan Company: New York. Price, 75 cents.

This book was originally published in England under the title "A Letter to Great Britain from Switzerland." It contains three letters to the Christian churches in France and Great Britain, the first before the fall of France and the last after the Royal Air Force had repelled the would-be German invaders from the shores of England. An illuminating introduction by President John A. Mackay of Princeton Theological Seminary enables the reader to recall Barth's theological views and his pacifistic position before this war began. Barth was a fervent pacifist throughout the last war but now proclaims the view that they who do not take an active part in the present opposition to Hitler are the "accomplices of the German Fuehrer and have gone to sleep over their Bibles and their newspapers."

A Dramatic Narrative

A Woman Wrapped in Silence. By John W. Lynch. The Macmillan Company: New York. Price, $2.

Not often in these days does one meet with a full-size (275-page) volume of narrative poetry. One feels as if one were opening an ancient classic. Yet here is such a book written in fluent verse of exceptional quality. It is the life of Mary the Mother of Jesus. The story is traced from Bethlehem to the Open Tomb. The picture is reverently and faithfully depicted, based entirely upon the Scripture with the single exception that Joachim is named from tradition as the father of Mary. It is a Roman Catholic presentation, as a number of the Scriptural interpretations clearly reveal, and all the Scriptural quotations are from the Douay Version of the Bible. It is a powerfully dramatic narrative in which the Woman Wrapped in Silence becomes wholly magnificent in her "last tremendous majesty." The type is large, and the volume is beautifully printed and bound.

Search for a Life View

The Time Stream. By Edgar Laing Heermance. Free Press Association: Burlington, Vt. Price, $2.

"The Time Stream" is a search for a satisfactory life view of man and the universe. It is likened to a climb up a mountain from which one can see the world as a whole and trace the stream of time from its source. Its object is to supplant Adolf Hitler's book "Mein Kampf" with such a Christian conception of life as shall destroy Hitler's "blueprint of evil." Beginning with the two basic facts, human personality and the external world, the author affirms that all human experiences root in the way they are related to each other. In the midst of a dynamic environment human personality unfolds, makes ethical adjustments, discovers a moral basis in history, and becomes conscious of living in a universe such as Jesus revealed. For style and diction, clearness of thought, familiarity with scientific knowledge, and breadth of view, the book should make a strong appeal to those who desire to be intellectually and morally alive.

Light on the Old Testament

The Bearing of Archeology on the Old Testament. By George Livingstone Robinson, Ph. D. (Leipzig), D. D., LL. D., S. T. D. American Tract Society: New York, N. Y. Price, $1.75.

For all who have the least interest in the life of the long ago, this volume is admirable. It is well printed and beautifully and quite lavishly illustrated, there being no less than thirty-four pictures of places referred to. It has also a fine index.

The writer, Dr. George L. Robinson, is professor emeritus of Biblical literature in the Presbyterian Theological Seminary, Chicago. He was director of the American School of Oriental Research in Jerusalem (1913-14) and has traveled widely in the East.

The book consists of the L. P. Stone Lec-

tures given at Princeton Theological Seminary under the titles "Voices from" Egypt, Babylonia, Arabia, Asia Minor and North Syria, and Palestine. It is a volume to delight and inform all lovers of the Old Testament, throwing a searchlight on many of its stories.

Studies in Stewardship

Will a Man Rob God? By Ralph S. Cushman. Abingdon-Cokesbury Press: New York, Nashville. Price, paper, 35 cents.

This 75-page booklet is an up-to-date presentation of Bishop Cushman's well-known emphasis on tithing. It consists of "Four Studies in Christian Stewardship." The title, of course, is from the prophet Malachi, and the bishop begins his argument by a refreshing reference to Marley and Scrooge in Dickens's "Christmas Carol," which is at heart a great stewardship sermon. Everything belongs to God and we are His stewards, and as an acknowledgment of our stewardship we should set apart a portion (in tithing, a tenth) of our income for the work of God as an act of worship. Bishop Cushman is well and favorably known in New England, where he was born and served his early ministry.

Philadelphia Letter—

1000 Young People Bring $1000 for Missions

Conference Denounces Seven-Day Week—Dr. Hoon Begins Pastorate at Germantown—Army and Navy Chaplains

Philadelphia, Pa., April 5.—First Church, Germantown, yesterday welcomed its new pastor, Paul Waitman Hoon, and its new assistant pastor, John Sylvester Smith. They have succeeded Dean J. S. Ladd Thomas of Temple University School of Theology, whose long pastorate there had been so noteworthy. Dr. Hoon was graduated from Yale University in 1931, from Union Theological Seminary in 1934, and took postseminary studies abroad at Marburg, Cambridge, and Edinburgh, receiving in 1936 his doctorate of philosophy in systematic theology from Edinburgh. He has been a member of the New York East Conference, stationed at First Church, New Rochelle. It may be noted in passing that two of the recent newcomers to Philadelphia leadership are Union graduates: Dr. Hoon and Bishop Oliver J. Hart of the Protestant Episcopal Diocese of Pennsylvania. John S. Smith entered the Philadelphia Conference in 1939 from Arch Street Church as a college and seminary graduate of Temple University. He has come to Germantown from the suburb of Morton. A successful pastorate is predicted for these choice young shepherds.

* *

Bishop E. G. Richardson, back from his Puerto Rico visitation, presided over the shortened session of the Philadelphia Annual Conference. Bishop A. W. Leonard of Washington preached the Conference Sunday morning sermon and ordained the elders and deacons. Sessions were held at Arch Street Church, which graciously extended an invitation to return next year, through the pastor-host, Rev. Milton Harold Nichols, and the lay host, George W. Burnham. Only one change came in the cabinet. Rev. W. Galloway Tyson, who completed his six years on the West District, was succeeded by Rev. Levi H. Zerr. Dr. Tyson has gone to West Chester. His successor on the district was one of thirteen children on a Pennsylvania farm in Berks County. When he began preaching on the Coventryville Circuit before he was nineteen, he was known then as the "boy preacher." Two years later, in 1919, he joined the Conference. A reception will be tendered to him at St. Andrew-Centenary Church, West Philadelphia.

* *

The seven-day working week was denounced by the Annual Conference for depriving people of their day of rest and worship. It was asserted that, "as a result of this policy, war production is not reaching the peak set for it by industrial leaders. Man can do more and better work, working six days, than he can working seven. The present alarm about absenteeism and loafing on the job is a result to a marked degree of overwork. Many faithful in their church attendance are now absent from church services. The families of these men are also absent."

* *

The Commission on World Peace has recommended that local congregations give full attention to the problems of postwar peace, so that there may be an informed Christian opinion, and that they keep in touch with their Senators and Representatives. "The isolated efforts of individuals and small groups," they declared, "may now seem to be futile, but their cumulative effect eventually brings effective action." Local churches have been urged to maintain vital contact not only with their youth in the armed forces but also with their C. O.'s in C. P. S. camps and, as far as it is possible, contribute toward their support.

* *

The peace section of the American Friends Service Committee has mimeographed "Planning for Peace," by George B. Galloway of American University. According to this study, "planned economy is the twentieth-century concept destined to replace nineteenth-century liberalism. The postwar American economy will be a mixed one, in which private enterprise will be preserved as the largest single component, but it will be subject to certain minimum social standards and accompanied by larger doses of public ownership and management."

* *

The Pacifist Research Bureau, whose headquarters are here at 1201 Chestnut Street, under Harrop A. Freeman, executive director, has issued a new pamphlet in its second series on coercion: "The Balance of Power," by Edward Vose Gulick. It analyzes five case-histories: Charles V and Francis I; Louis XIV, Napoleon, and World War I; the American Colonies (1781-83) and Texas (1840's); Bismarck and the Triple Alliance vs. the Triple Entente; Great Britain and Italy, Germany and Japan (19th and 20th centuries). Then it outweighs the disadvantages over any apparent advantages and calls for a radically modified Balance of Power in some kind of extensive international government. Its closing warni is: "If we and our statesmen fail so to al the state-system that the Balance of Pow will be unnecessary in its present form, t uneasy future demands that we shall ha to think of balancing one armed contine against another with World Wars III, IV, and VI as our inevitable rewards."

* *

Twelve ministers of the Philadelphia Co ference are now serving as chaplains in t United States Army: Lieut. J. N. Armitstea Maj. P. W. Bare, Lieut. N. L. Davidson, M C. P. Futcher (ret.), Lieut. F. H. Heather, J Lieut. C. L. Heilenman, Maj. W. Humphrey, Lieut. R. E. Kieffer, Jr., Lie H. C. Koch, Capt. H. A. McKain, Lie A. M. Shoemaker. One Conference me ber is a chaplain in the United States Nav Lieut. Com. A. M. Witwer, Jr.

* *

During the recent Conference year t Social Service Commission studied the f lowing six books: "The Road We Are Tra eling," by Stuart Chase; "Christian Euro Today," by Adolph Keller; "Human Natu and the Social Order," by E. L. Thorndik "Getting Down to Cases," by C. T. Holma "The Judgment of the Nations," by Chr topher Dawson; and "A Friend in Cour by Judge Camille Kelley.

The Westminster Press in this city h issued a timely book on "The Meaning Repentance," by Professor William Dougl Chamberlain of Louisville Presbyterian Se inary. It shows how the New Testame emphasis is on repentance and stresses implications. The concluding chapter, "The Meaning for Preaching," is very su gestive.

* *

The Conference Board of Temperance h urged that the temperance sermon be restor to "its honored place in our pulpit pr grams." An award of $25 was made to Re John W. McKelvey of Bickley Memor Church, Philadelphia, for the best temp ance sermon preached and submitted to committee on sermon award, and one of $ for second place to Rev. Clarence Howell Linwood Heights, Pa.

* *

A Methodist Hour will soon be inaug rated over the local radio station of WIB sponsored by a Radio Society, which is co posed of the district superintendents and minister and a layman from each distr of the Philadelphia and New Jersey Conf ences. There will be no begging, no pro ganda, but a vigorous presentation of t gospel in Methodist accent.

* *

One thousand Methodist youth crowd into Arch Street Church on Saturday aft noon of Conference for a youth missiona rally under the Conference Board of M sions and Church Extension and brought missionary offering of one thousand dolla They heard Rev. G. E. Thomas of Hadd field, N. J., speak. The annual youth conf ence will be held April 30-May 2, at James' Church, Olney, the church fr which came the late Bishop George H. Bi ley of Singapore. Rev. Alexander K. Sm is the present pastor, with Gerald Crowell Temple as student assistant.

* *

According to President Fred P. Cors

ickinson College at Carlisle, Pa., has 500 air idets training on the campus and along ith the Army program still maintains its ll work in liberal arts.

* *

Rev. Robert J. Allen, a beloved retired member of the Central Pennsylvania Conference who was living in this city, has moved back to his home Conference. He and his daughter, Ruth, will live just outside of Harrisburg at Shiremanstown.

CHARLES DANIEL BRODHEAD.

Peace Seminar and World Organization

IMMEDIATE ACTION IN POSTWAR PLANNING URGED

R. EMORY BEETHAM

Both Vice President Henry A. Wallace and he Republican Party leader Wendell L. Villkie were unanimously and emphatically ndorsed in their postwar leadership and lans by the Methodist peace seminar held on Monday and Tuesday of last week in Copley Methodist Church, Boston, under the direction of Rev. Charles F. Boss, Jr., of Chicago, Ill., executive secretary of the Methdist Commission on World Peace, and sponored by the New England Conference Board of Education and the Commisison on Social Ethics and World Peace.

"The Church's Task in Winning the Peace" was the general subject of the semiar, and more than fifty ministers and laymen from the Boston and Lynn districts ttended the first session and possibly twice s many participated in some of the five different meetings. The procedure was informal, Dr. Boss presenting the subject and all present participating in the discussions. No formal resolutions were passed, but there was practical unanimity of opinion throughout he program.

God in terms of universality and good will, with Christian morality as revealed and exemplified in Jesus, affords the foundation upon which the church stands and from which it moves out into practical results in all phases of life. "The eternal God revealed in Christ is the Ruler of men and of nations, and His purpose in history will be realized. For us, He is the source of moral law and the power to make it effective." World peace is the inevitable goal, and the church must move forward to its attainment.

Bishop G. Bromley Oxnam of the Boston Area, who is chairman of the executive committee of the Peace Commission of The Methodist Church, honored the first session of the seminar by his presence. The bishop made reference to what he called a "highly important" statement soon to be released by the Council of Bishops, which was recently in session at Washington.

Dr. Boss paid sincere and emphatic tribute to Vice President Wallace as a Christian statesman in planning the postwar world. He spoke with authority out of his own personal interview for two and a half hours with Mr. Wallace in which they discussed every phase of the subject. The postwar world must be economically, politically, and spiritually sound. The fight is between a slave world and a free world, and Mr. Wallace's idea of freedom is derived from the Bible with its emphasis on the dignity of the individual. There can be no master races or privileged peoples, no military or economic imperialism. We must think of the whole world—the gospel of universality. There is no other gospel. The Vice President's "four freedoms" are the two great commandments of Jesus. His knowledge of the Bible is remarkable, and he discussed his program with the Good Book in hand. His leadership is "brilliant."

Wendell Willkie shared almost equally in the high commendation of Dr. Boss as a leader in world reconstruction. His trip around the world has given him a world view. Madame Chiang Kai-shek has had a great influence on him. His statements carry the prophetic impact of Amos and Micah. If he continues to speak and write (his book "One World" has just come out) along these lines, whether he is ever elected to office or not, he will have done great work for the cause of humanity. He found men everywhere catching the vision of freedom, fundamental in the Christian doctrine of the brotherhood of all mankind, based on the dignity of the individual and his inherent right to liberty and equality of opportunity, irrespective of his race, color, nationality, or sex. And Mr. Willkie stresses heavily the importance of planning *now* for peace on a global basis.

It was agreed that permanent peace can only be attained through a world organization with a world congress a world court, and a world police, without any one state's superimposing its power over others. The difficulties of attainment are almost insuperable. Greed, prejudice, fear, revenge, race hatred, partizan politics, business interests, national jealousies, selfish ambition, are some of the "giants in the way," but the church should help men to see the great goals for which the world seeks and aid them in "slaying the giants." The church should create intelligent public opinion and direct in the winning of the peace and in maintaining a Christian world order. Now is the time to begin by sending creative minds instead of politicians to the peace councils. Nations are ready to meet. Sumner Welles says: "My Government is now prepared to enter into discussion of peace aims with other nations. It will be fatal to wait until after the war to discuss peace. Peace is being won or lost day by day *now*." The next war will be upon us in twelve or fifteen years, in the opinion of Dr. Boss, if we do not organize for peace *today*.

The only resolution passed by the seminar was at the end, when a unanimous vote of commendation, appreciation, and high approval of Dr. Boss's service was passed by rising. His wide knowledge of facts, his admirable poise and spirit of fairness, his personal contacts with people in high places as shared with members of the seminar, and his inside information added greatly to the inspiration of the participants.

Western Connecticut Letter—

Stamford Church Adopts Employee's Benefit Plan

Death of Dr. Stolz, Religious Education Leader—Crime Increase—Birth-Control Bill

Hartford, Conn., April 2.—The sudden death of Dr. Karl Ruf Stolz, dean of the Hartford School of Religous Education of the Hartford Seminary Foundation, on Monday, March 29, at the age of fifty-nine, came as a poignant shock to the entire community. Dr. Stolz was taken ill shortly after returning from a preaching engagement on Sunday and died at a local hospital on Monday evening. A native of Michigan, he was graduated from Baldwin-Wallace College in 1907, after which he pursued further studies at Northwestern University and Garrett Biblical Institute. In 1911 he received a doctorate of philosophy from Iowa University. Both Baldwin-Wallace and Garrett honored him with the doctorate of divinity. From 1912 to 1924, he was professor of religious education at Wesley College, North Dakota. This was followed by three years in a similar position at the Y. M. C. A. college in Chicago. He came to the Hartford school in 1927 as professor of English Bible and dean. He was a member of the Religious Education Association, and was president of the American Association of Schools of Christian Education and Church Social Work. Dr. Stolz turned increasingly of late years to the psychology of religion, and "The Psychology of Prayer," "Pastoral Psychology," and other works of a similar kind came from his able pen. He leaves his wife, the former Fern Buchanan, and two sons, Arthur and Robert Stolz. Dr. Robbins Barstow, president of the Hartford Seminary Foundation, said: "Dr. Stolz was nationally known as a leader in religious education, and his death will be mourned by a host of colleagues and friends throughout the country as well as by students, alumni, and faculty associates."

* *

Controversy has raged in the Hartford community over a noticeable upturn in the crime rate, together with numerous assaults upon war workers returning home in the late hours of the night through the dimly lit streets. Criticism is directed against abandonment of the "foot patrol system" in favor of radio patrol cars. The cruiser is denounced as too "infrequent and too conspicuous in appearance" to deter the "mugger" and the desperate thief from his grim business.

* *

The Unemployment Compensation Department of Connecticut has estimated that one quarter of the 800,000 persons employed in the state have come from out of state. New York leads as a source of workers, followed by Massachusetts, Pennsylvania, Maine, and Rhode Island. War-time employment has drawn workers from every state of the Union and from Alaska and Hawaii. And still the want-ad pages of the dailies are full of pathetic appeals for help.

* *

A bill to permit the giving of birth-control information by reputable physicians to moth-

ers for whom pregnancy might prove hazardous has again been introduced in the General Assembly. The public hearing on the measure, which has been introduced biennially for years, brought out the familiar alignment of the Roman Catholic Church and its affiliated groups against the Connecticut Council of Churches, Committee on Social Relations, and numerous medical and social groups under the leadership of Mrs. Thomas Hepburn, mother of Katharine Hepburn. The proponents, with all the logic and science in the world on their side, have little hope, in this generation, of prevailing against the opponents, who would rather die with the imperiled mothers than see such a bill become law in Connecticut. In this, as in rejection of the direct primary law and the child labor amendment, the Nutmeg State stands near the foot of the class in things progressive.

* *

First Methodist Church, Stamford, under the leadership of its pastor, Dr. Loyd F. Worley, has established, as of April 1, an Employee's Benefit and Retirement Fund. Recognizing that federal, state, and Conference retirement plans do not cover janitors, church secretaries, and other workers in the local church, First Church, Stamford, is out to correct what it deems a gross injustice and neglect. It covers all employees with a ten-year record of service or more at the time of the plan's adoption, and whose annual salary shall be equal to twenty per cent of the minister's cash salary. The treasurer is obliged to set aside each year a sum not to exceed ten per cent of the employee's cash salary as a reserve fund against the day of retirement. Dr. Worley says of the plan: "I am happy to report that my board adopted the Employee's Benefit and Retirement Fund Plan unanimously. We are proud of it and think it really significant in doing something for social security for church employees." "I am hopeful that it might stimulate other churches to go and do likewise, and that it might suggest some legislation for the next General Conference on the subject."

* *

All the advance information points to a short session of the New York East Conference, which is to convene in Hanson Place-Central Methodist Church in Brooklyn, May 11. There is to be no week-end session, the Conference beginning on Tuesday and ending the latter part of the week.

EDWARD L. PEET.

Ready This Week

Living Democracy

LYNN HAROLD HOUGH

Dean of Drew Theological Seminary

Dean Hough's keenly awaited addresses delivered before Dr. Weatherhead's "bombed out" congregation in London, and at British army camps, at the invitation of the British Ministry of Information, $1.50

AT YOUR BOOKSTORE

FLEMING H. REVELL CO.

158 Fifth Avenue, New York

Try advertising in your church paper.

"One Simon a Cyrenian"

MARK 15:21

G. Hampton McGaw

God's will alone can bring our peace:
The world He holdeth in His hand,
Nor doth He miss a sparrow's fall;
Supported by His staff and rod,
Our lives are guided as He planned.
May we, like Simon, yield in all,
Watchful to note need's slightest nod;
For there, unique, the records stand—
He answered the compelling call
And bore Thy cross, O Son of God.

Sanctuary Rededication

The sanctuary of the Broadway Temple-Washington Heights Methodist Church, Broadway at 174th Street, New York City, has been renewed and refurnished, and was to be rededicated in a special service to be conducted by the pastor, Rev. Allen E. Claxton, Sunday morning, Bishop Herbert Welch preaching the dedicatory sermon.

The chancel has been completely rebuilt. A beautifully carved altar and reredos of white oak occupies the center of attention. Flanking the reredos on both sides are the choir screens and choir stalls. The pulpit and Bible lectern, also of white oak, are of the pedestal type. The chancel parapet is styled to conform with the motif set by the reredos. The communion rail, built on the same pattern as the parapet, but open-faced, is also of massive white oak.

The entire sanctuary has been decorated, and refurnished with hangings of maroon velour and monks' cloth.

The pulpit Bible, altar candles, and other equipment have been presented by various organizations of the church.

The new organ was to be dedicated at a special service Sunday evening, with Mr. J. L. Harvey as guest organist and the pastor, Dr. Claxton, speaking on "My Father's House."

Continuing the services of rededication, a church dinner is to be held on Wednesday of this week, with Dr. Walter W. Van Kirk, religious news commentator, making the address. The final services will be held Palm Sunday, when Bishop Francis J. McConnell will assist Dr. Claxton in welcoming a large class of new members into the church.

An Unusual Tribute

An unusual and very interesting meeting was held at the Broadway Methodist Church, Somerville, on the evening of Wednesday, April 7.

Six years ago, Rev. John Mason and Mrs. Mason completed a pastorate of eight years in the Broadway Church. No pastor and pastor's wife were ever more beloved. Mrs. Mason died in August, 1941.

When the Woman's Society of Christian Service of the Broadway Church recently redecorated and refurnished the ladies' parlor, it was decided to name the room "The Mason Room," in tribute to a greatly loved pastor and his family, and to dedicate a plaque of "The Last Supper" to the memory of Mrs. Mason.

Mr. Mason, his son Dr. Philip Mason, an two daughters, Mrs. Kenneth Peck and Mr Shaw Hudson, the last-named accompanie by Mr. Shaw Hudson, were present, an with a large number of members an friends of the church took part in the servic

Mrs. M. M. Cossaboom, president of th W. S. C. S., presided; the present pastor the church, Rev. Frank Peverley, had charg of the devotions; Mrs. T. B. Ray was soloi and Mrs. L. B. Foss pianist, and Mrs. N. Hoisington, speaking for the members, ga a loving tribute to the memory of Mr Mason.

Refreshments, an hour of visiting betwee Mr. Mason and his family, and old frien of the church, and the singing of "God b with you till we meet again" brought th evening to a close.

The three absent members of the Masc family, one in Mississippi and two in Florid sent their appreciation, and their regrets their inability to be present.

BOOKS JUST RECEIVED

★

The Philosophy of the Christian Wor Mission. By Edmund Davison Soper. Abin don-Cokesbury Press: New York, Nashvill Price, $2.50.

Palestine Plays. By Laurence Housma Charles Scribner's Sons: New York. Pric $2.

Christ and Christian Education. By W liam Clayton Bower. Abingdon-Cokesbu Press: New York, Nashville. Price, $1.

Towards Belief in God. By Herbert L Farmer, D. D. The Macmillan Compan New York. Price, $2.

The Fight of the Norwegian Chur Against Nazism. By Bjarne Höye a Trygve M. Ager. The Macmillan Co pany: New York. Price, $1.75.

Fun and Festival among America's Peopl Compiled by Katherine Ferris Rohrbou Friendship Press, 156 Fifth Avenue, N York, N. Y. Price, 25 cents.

United We Grow. A Course for Juni High School Groups. By Thelma D. Dien Friendship Press, 156 Fifth Avenue, N York, N. Y. Price, 50 cents.

Brazilian Gold. A One-Act Play. By Ell Field. Friendship Press, 156 Fifth Aven New York, N. Y. Price, 25 cents.

Worcester District Letter

★

JOHN L. CAIRNS, Superintendent

Sunday, January 3, was a day long to be membered in the Barre church. Covenant ay was observed, and a service flag was edicated. Three members of the church, l of whom had seen service at Guadalcanal, ere present. An unusually beautiful and npressive service written by the pastor, . F. Koonsen, was conducted. The largest umber in the history of the church parook of holy communion.

At Clinton, the pastor, D. E. Paige, having ntered the chaplaincy, the pulpit is being upplied most acceptably by Edwin Eshelan, a student in Boston University School f Theology.

Extensive repairs have been made in the ochituate church. New furnishings for e altar—cross, candlesticks, draperies, comunion table with service linen—have been iven, some as memorial gifts. The pulpit hairs, also, have been reupholstered. Reports now the church to be in the best condition or many years. Twelve new members have ecently been received into the church. . M. Angell is the pastor.

The Graniteville Methodists, by heroic fforts, have achieved what seemed an imossible task in raising $5000 to repair their hurch. H. D. Loomis is the student pastor.

At Uxbridge, a series of evangelistic serices was held which has proved of great enefit and inspiration. The indebtedness ncurred four years ago in rebuilding a part f the church damaged by the hurricane has een materially reduced, so that only $1000 emains unpaid. The people have shown eir love for their pastor, William Snow, y presenting him with ten ten-dollar bills.

The church at North Grafton, where Villiam Osborn is pastor, continues to have n important influence in the religious and ocial life of the community. An excellent nior choir has been organized. The atendance at the services is good.

The Hudson church was very sorry to se its beloved pastor, E. R. Barrows, who as appointed to Natick last December. he new pastor, Albert S. Anderson, has ready won the hearts of the people. Conregations are excellent, and the entire hurch is in a good state.

Two social rooms and the vestibule of the Federated Church at Millbury have been renovated, at an expenditure of $1800. Enough funds are available for the redecoration of the sanctuary, and work is about to be begun. The parsonage has been put in excellent condition, inside and out. Congregations are constantly increasing. The pastor's salary has been increased $250. M. M. Thornburg is the pastor.

J. N. Loper, who is in Boston University School of Theology, has been appointed to the Oxford church, where things are going well. The Woman's Society of Christian Service is doing a very effective work both in the immediate parish and in the community. It has raised $1600 this Conference year.

Eighteen persons have been received into the East Douglas church, where Clark S. Enz is the student pastor. At a recent quarterly conference the lay leader, Gilbert Rowley, presented a pulpit lamp, given by the people in memory of Rev. B. W. Rust, who was pastor here at the time of his sudden death.

St. Andrew's Church, Worcester, is continuing to prosper under the leadership of George A. Sewell, a student in the School of Theology.

Members of Epworth Church, Worcester, have completely liquidated their mortgage, making the final payment on their five-year subscription plan. They raised more than $1000 over their goal. This is a remarkable achievement of both pastor and people. The pastor, I. F. Pearson, has undergone a grave major operation, but is making a fine recovery. The rededicatory service of this beautiful church was held April 4.

The church at Southbridge, where H. E. Leech is pastor, continues to prosper both spiritually and financially. The young people's work is especially to be commended. Constant missionary cultivation here is yielding returns in larger amounts given for World Service.

Mr. and Mrs. Cutter of Oakdale have presented a communion set and collection plates to the church there. Needed improvements have been made upon the property. The student pastor, George C. Whipple, has organized a Camera Club. The salary has been increased $90.

A weekday school of religion is being successfully carried on in the Webster church under the direction of the pastor, Rev. Harry P. Folger, Jr. The church school has made a twelve-per-cent increase in its average attendance over the previous year. Two taxis are hired each Sunday to bring in the children who live at a distance from the church. The pastor's salary has been increased by $200, and 500 pastoral calls have been made.

For nearly twenty-five years, Wesley Church, Framingham, has carried a heavy burden of debt, paying $20,000 in interest alone during that period. It has now refinanced its indebtedness, and expects to liquidate it entirely during the next five years. The pastor, J. H. Lavely, has made more than 700 calls during the year.

At Whitinsville, plans are well under way for the renovating and beautifying of the sanctuary. A substantial sum of money has already been received, and more has been pledged for this purpose. The work among the young people is very encouraging. Sixteen of them are being trained in a membership class, in preparation for uniting with the church. G. D. Glazier is the pastor.

Congregations are increasing at the East Pepperell church. One of the most active Youth Fellowship groups on the district is to be found here. The pastor, W. E. Hayes, has made 500 pastoral calls.

Two of the Worcester District supply students from Boston University School of Theology have been awarded fellowships for the coming year. Alan H. Moore, who is pastor of the Gleasondale church, has received a Robinson Fellowship, and Claude H. Voorheis, pastor of Fellowship, Lowell, has been given the Beebe Fellowship.

In addition to the salary increases already mentioned in this letter, the following churches have increased their ministerial claims: Wesley, Worcester, associate pastor, H. N. Clay, $200; Quinsigamond, Worces-

J. S. WATERMAN & SONS
SINCE 1832
FUNERAL SERVICE
Local and Suburban

Your Life---Property---Will!

A Sacred Trust and Opportunity

Put in your Will a bequest to *Preachers Aid Society, New England Annual Conference, The Methodist Church* (Incorporated in Massachusetts 1858) and thus, by much needed help to aged, retired preachers and their widows, continue for all time your life and service in your church.

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec.
581 Boylston St., Boston, Mass.

TAKE SUN-GLOW TABLETS
Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUGSTORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.
Worcester, Mass.

ter, E. S. Dahl, pastor, $100; Leominster, R. L. Norsworthy, pastor, $100; Marlboro, W. F. Preston, pastor, $100; Milford, R. E. Garland, pastor, $200; Fellowship, Lowell, C. H. Voorheis, pastor, $50; Centralville, Lowell, E. R. Strait, pastor, $458; Westboro, W. O. Terry, pastor, $100; Townsend, W. E. Anderson, pastor, $100.

Bangor District Letter

★

JOHN G. ROGERS, Superintendent

Since writing the previous District Letter, the superintendent has spent what some people call "an enforced vacation." This might mean a prison term or a visit to the hospital. This time, the vacation was in the hospital, and the superintendent is greatly indebted to many of his friends and churches for their tokens of good will, not least to that group known as the "Area Cabinet."

While the superintendent was inactive, the district was quite active. That period of time beginning with Covenant Sunday, January 3, and culminating in the Week of Dedication, February 28 to March 7, was for most of the churches a true dedication. The ministers and laymen responded whole-heartedly, without urging and without pressure. Wherever faithful preparation was made, spiritual and financial results were uniformly high. In some churches, so conscientiously was the ground laid that these results were almost phenomenal. Despite inclement weather, in some instances, meetings were held each night during the Week of Dedication. In these meetings, many decisions were made. The place of the church in modern life was emphasized. The claims of the Christian church were presented in bold relief against a world strangely out of tune with God's plan of a kingdom of His own among men. In one church a study class for three consecutive nights left such an impression that a similar procedure is to be undertaken at a later date. Would that every church could become an organized cell to make every year an acceptable year of the Lord!

The offerings that came from the churches that had both vision and will reflected the upsurge of spiritual interest. Some were really outstanding: Caribou, $215; Easton charge, $150; Old Town, $125; Bucksport, $100; Houlton, $125. The returns from a number of churches are far from complete. The superintendent cannot omit to record the gift of one family alone for $75, and this in an area where the church at present is without a pastor.

The churches are closely tied to family life. Sons and daughters have left the hearthstone. Societies in a number of the churches are sending monthly news-letters to these, who, on many fronts, live in deeds, not words. Is it too much to ask that every church render such an unparalleled service? Let it not be said by these men and women, when they come marching home, that the church forgot them in the crucial days.

After weeks of languishing, Rev. Frank H. Hall heard the last earthly summons from his Lord.

"A man of worth, by those who knew, attest,
His love of truth, his acts supremely blest."

There are no ceiling levels among the ministers and their wives, so far as the quality and quantity of their labors are concerned, and yet their most unwelcome guest, the "high cost of living," insists on staying. To meet the problem, quarterly conferences are acting with commendable promptness. Here and there, a quarterly conference has voted an amount of money sufficient to meet the pastor's victory tax, but for the most part straight increases in salary have been ordered. Up to the time of writing, the following churches have voted to increase the pastor's salary: Mars Hill, Easton and Easton Center, Mapleton, Vanceboro, Danforth, Patten, Monticello, all the four churches on the Orrington charge, Bangor (Grace), Woodland, Bucksport, Houlton, Old Town.

The reports of the district show uniformly high levels of spiritual and financial progress. The real problem still lies within the field of church school and youth activity.

With all bills paid, the church at Houlton has more than $900 on hand, while in Lincoln the Junior Circle of the church has presented to the trustees two $25 war bonds. Bequests received during the year enrich the trustees of the churches in Corinth and Orrington Center by the amount of $500.

At a recent official conference in Machias, it was voted to build a new church to take the place of the one destroyed by fire l January. This action will call for heroic s rifice. The Methodist Church and the Mai Conference will do well to stand by t small yet loyal band of Methodist folk Machias.

With the advent of Mayflowers come t hosts of our Israel to Bangor for the Ann Conference. In the name of the Lord th will set up their banners for another ye The district will welcome very heartily, the presiding bishop of the Conferen Bishop James H. Straughn of Pittsburgh,

Hatred in War Time

[A statement adopted by the Executive Committee of the Federal Council of the Churches of Christ in America]

We record our gratitude that even in t throes of war there has been so little hat among the people of the United States, a so much discipline and restraint. We co mend the recent statement by the Natio Education Association counseling agai "intense and revengeful rancor" and spec cally against teaching hatred of the ene and desire for revenge. We note with hea approval that the British Commander-in-Ch of the Home Forces and the Chief of Special Services Division of the United Sta Army have both advocated the same pol in the training of men for combat. After f years of war, Madame Chiang Kai-sh speaking for the Chinese people, sa "While it may be difficult for us not to f bitterness for the injuries we have suffe at the hands of aggression, let us remem that hatred and recrimination will lead nowhere." The people of Great Britain h won our respect because, while facing th enemy with implacable determination, t have refused to permit this resolution to t into blind hatred and indiscriminate de for revenge.

We therefore deplore the public stateme of certain citizens, in civilian and milit life, urging that we should foster attitudes hate among our people. It is our convict that, if we are to achieve the ends we s as the result of the world conflict, we d not sacrifice those very values for which are contending. We do not dispute the ne sity for taking such measures as just requires against evil-doers; but we do p test the attempt to develop attitudes of p sistent enmity and rancor leading to m retaliation.

We recognize that never before in hist has there been so wide-spread a provocat to hatred. In a world where human bei are still imperfect, it is inevitable that hat should flare up in the souls of those who the victims and eye-witnesses of degradat and infamy. We do not presume to judge condemn our fellows in other lands w have been subjected to trials which we but dimly conceive.

Nevertheless, if that hatred is delibera fomented and spread until it becomes

"THE WORLD'S BEST BIBLE"
OXFORD
At all booksellers, or from the publishers
OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

Home for Aged Methodist Women

CONCORD, MASS.

The Home Needs Your Bequest or Gift

NEW ENGLAND DEACONESS ASSOCIATION

141 MILK STREET, BOSTON

Sam T. Emery, President
40 Broad Street

Lewis M. Hollingsworth, Treasurer
137-141 Milk Street, Boston

ion that predominantly determines how United Nations will act, then the forces vil will have won their greatest victory. y will have infected those who are atier than the Axis. Thereby they will assured a continuity of cruelty and folly will make hatred a self-perpetuating g and render it impossible for mankind chieve a just and durable peace.

that catastrophe is to be avoided, the erican people must make a major effort to ect themselves to spiritual discipline and control. We profess to be a Christian on and we have, through God's good, become a great and powerful nation. We e not been subjected to the violence of men as have the peoples of Europe and whose lands have been overrun and se homes have been blasted. God, work in ways that are beyond our finite underding, has so far made it easier for us to y Christ's injunction against hating our mies. While we cannot know why that vouchsafed to us, we do know that it its price. For to whom much is given, them is much required. Our easier cirnstances make it peculiarly our duty to prevent the contagious spreading of a hate hysteria that would make men mad and drive them, like the herd of Gadarene swine, to self-destruction.

Some pretend that hatred, however evil range consequences, is nevertheless necessary in itself, and however destructive in its longfor military victory. Even were this argument sound, we would reject it. For this is a matter where our spiritual allegiance takes precedence over any temporal allegiance. But the argument is demonstrably false. Modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. We would never tolerate a General Staff whose decisions were determined by emotional hatreds or whose armies moved under the directive of angry hysteria. Similar coolness of judgment and discipline in action are, in total war, required of the civilian population. That this does not weaken the national will has been shown by the British people.

The emotional fervor that comes from hatred and vengefulness makes for neither competence nor sustained power. It confuses the thinking, blurs the vision, and ultimately undermines the will-power of those who rely upon it. Men may be so circumstanced that they cannot wholly avoid this evil. But to seek artificially to create it can not be too strongly condemned.

We call upon our fellow Christians, while striving for right and justice, to reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that He alone may say, "Vengeance is mine; I will repay."

iscellaneous Advertisements

WANTED—Middle-aged woman as moth- s helper, June-September, on Vermont all farm. Mrs. S. C. Cousens, 1011 Main , Melrose Highlands, Mass. Mel. 2442-M.

CHURCH PEWS WANTED—Used pews, good condition, to seat 200. Desire length seat 6 or 8. Need is urgent. South Tewksry Methodist Church. W. Wayne Yeater, stor, 72 Mt. Vernon St., Boston, Mass. one Laf. 7866.

SUMMER HOME—Buy and move right to generously furnished 7-room cottage nong towering pines in Summer colony at edding-Epping, N. H. Every convenience, th, hot and cold water, electric refrigerator, s stove. Large screened porch. Swiming, tennis, horse shoes. Beaches seventeen iles. F. P. Cushman, 105 Elm St., Gardner, ass.

CHURCH FURNITURE—Pews, pulpits lpit chairs, communion tables, baptismal nts, folding chairs, Sunday school furnire. We allow for or sell your old equipent. Catalog and details on request. Red gton Co., Department 402, Scranton, Pa.

WANTED—Full-time woman church orker. Must have the missionary spirit to rve a needy down-town city church. Modrate pay. Write Rev. Arthur D. Stroud, 39 emple St., Boston, Mass.

TEMPLE HALL, 35 Temple St., Boston. lass., sponsored by the First Methodist hurch. A good place for moderate-income eople to live or spend a vacation in the eart of Boston. Girls and women cared for e year around. Families in the summer ooms $3 per week and up. Kitchen priveges. For information, write the matron. frs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel lding chairs. Full upholstered seat and rm-fitting back. Rubber feet. Send for ample. Redington Co., Department 55 cranton, Pa.

Church Register

Herald Calendar

Central Pennsylvania Conference, Trinity Church, Clearfield, Bishop H. Lester Smith, April 28

Delaware Conference, Philadelphia, Pa., Bishop A. P. Shaw, April 28

Wyoming Conference, Tabernacle Church, Binghamton, N. Y., Bishop E. G. Richardson, April 28

Central West Conference, Kansas City, Kan., Bishop R. E. Jones, April 29

Newark Conference, Newark, N. J., Bishop F. J. McConnell, April 29

Troy Conference, Saratoga Springs, N. Y., Bishop J. H. Straughn, April 29

Associated Church Press, Annual Meeting, Prince George Hotel, New York City, May 4-6

Maine Conference, First Church, Bangor. Bishop James H. Straughn, May 5

New Hampshire Conference, Keene, Bishop G. Bromley Oxnam, May 5

Lexington Conference, Indianapolis, Ind., Bishop R. E. Jones, May 5

New York Conference, Newburgh, Bishop F. J. McConnell, May 6

New York East Conference, Hanson Place-Central Church, Brooklyn, Bishop F. J. McConnell, May 11

Peninsula Conference, McCabe Church, Wilmington, Del., Bishop R. J. Wade, May 12

New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19

New England Southern Conference, Mathewson Street Church, Providence, R. I., Bishop G. Bromley Oxnam, June 2

BOSTON DISTRICT METHODIST YOUTH FELLOWSHIP—Spring rally, Monday, April 19, 2.30-10 p. m., Morgan Memorial Church of All Nations, Boston. Speakers, Dr. David L. Martin, former medical missionary, and Dr. William B. Oliver, Boston hospital chaplain.

Birth

HEDRICK—In Baldwin City, Kan., March 27, to Rev. and Mrs. Sam Hedrick, a son, Samuel Wesley.

Bits of Fun

The little girls of the neighborhood had been comparing their ages. "Mother," asked Myrtle, as she was getting into bed, "how does it happen that all the other girls my age are nine or ten and I'm only eight?"—*Arkansas Methodist.*

A boy who was being taken round London by his father espied the statue of Boadicea, and asked what it was. "Oh, that's Cleopatra," said his father. Then the boy saw and read some lettering. "But, Father," he exclaimed, "it says 'Boadicea'!" "I know, my boy," came the ready reply of his father, who did not like to confess himself in error. "That was her name before she was married."—*Methodist Recorder.*

Heard in an English air-raid shelter:

"Is there a macintosh in here that's large enough to keep two young ladies warm?"

"No, but there's a MacPherson who's willing to try," was the reply from a dark corner.—*Labor.*

Stranger: "What is the standing of the Spendmore family in this town?"

Native: "Well, I should say they are sort of betwixt and between. They aren't exactly nobody and yet they aren't really anybody."—*Pathfinder.*

Counsel for the defense was cross-examining a witness.

"You have accounted for your movements in the early afternoon and evening," he said, "so will you please tell the court what you were doing in the interim?"

"I didn't go there," replied the nervous witness. "I was in the drawing room all the time."—*Windsor Star.*

A man who had learned, in Washington, to share taxicabs, jumped in with another passenger at the South Station here, having overheard the first fare give a destination close to his. He sat back with a cheery smile on his face and turned to the original passenger, a Bostonian.

"My name's Jennings," he said pleasantly.

"Mine," said the other man, "is not."—*Boston Globe.*

Churches and Sunday Schools
should get their Bibles from us—We can save you money
Send for Catalogs or call at the
Massachusetts Bible Society
41 Bromfield St., Boston

FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University Current Expenses of any Department

For the maintenance of a

Professorship Fellowship Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY
GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of .....Dollars ($.....) over a period of .....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

_____ _____

Subscriber *Mail Address*